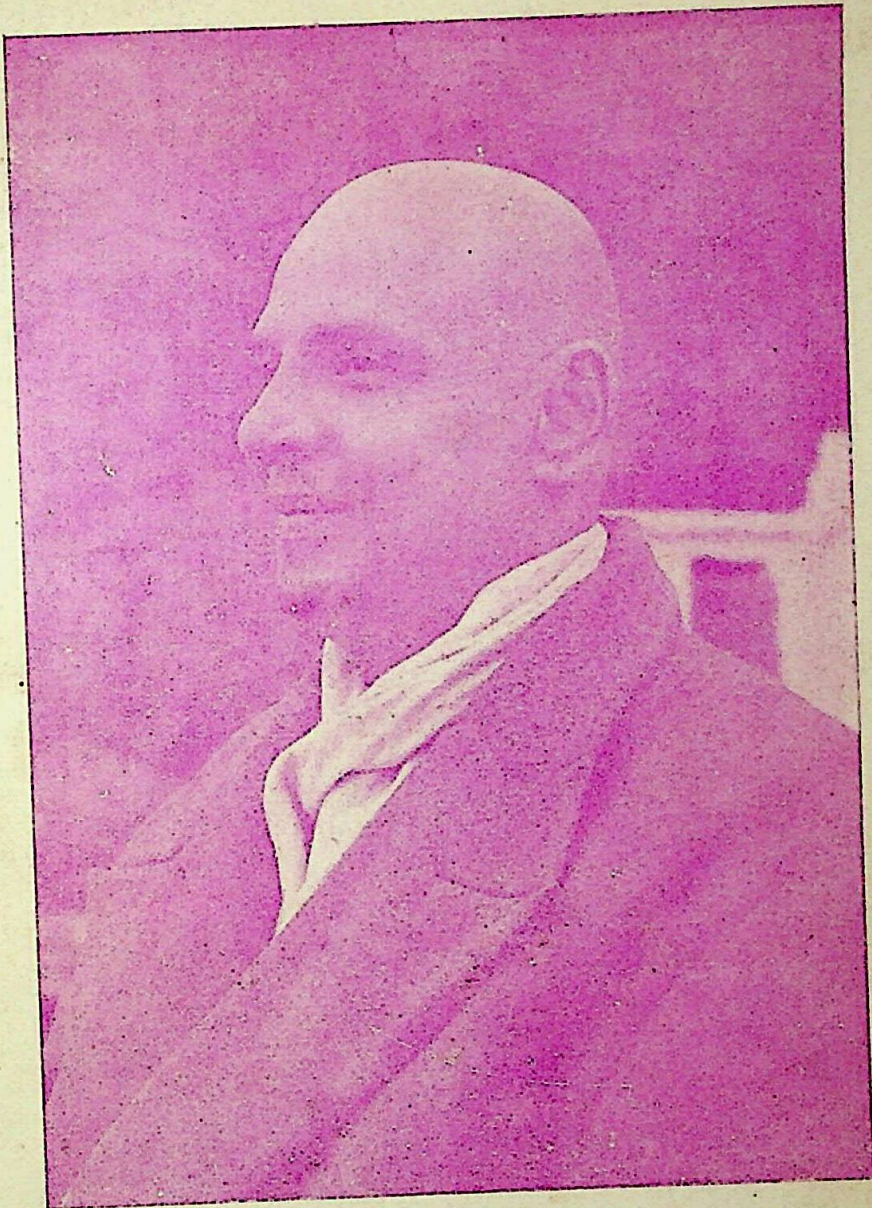


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# YOGA VEDANTA DICTIONARY



Sri Swami Sivananda







DICTIONARY



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The College of Forest University  
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# YOGA VEDANTA DICTIONARY

BY

**SRI SWAMI SIVANANDA**



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A rectangular decorative border with a repeating geometric pattern of interlocking circles and lines, enclosing the central text.

**Dedicated**  
TO  
**THE STUDENTS OF**  
***Yoga and Vedanta.***



Registered

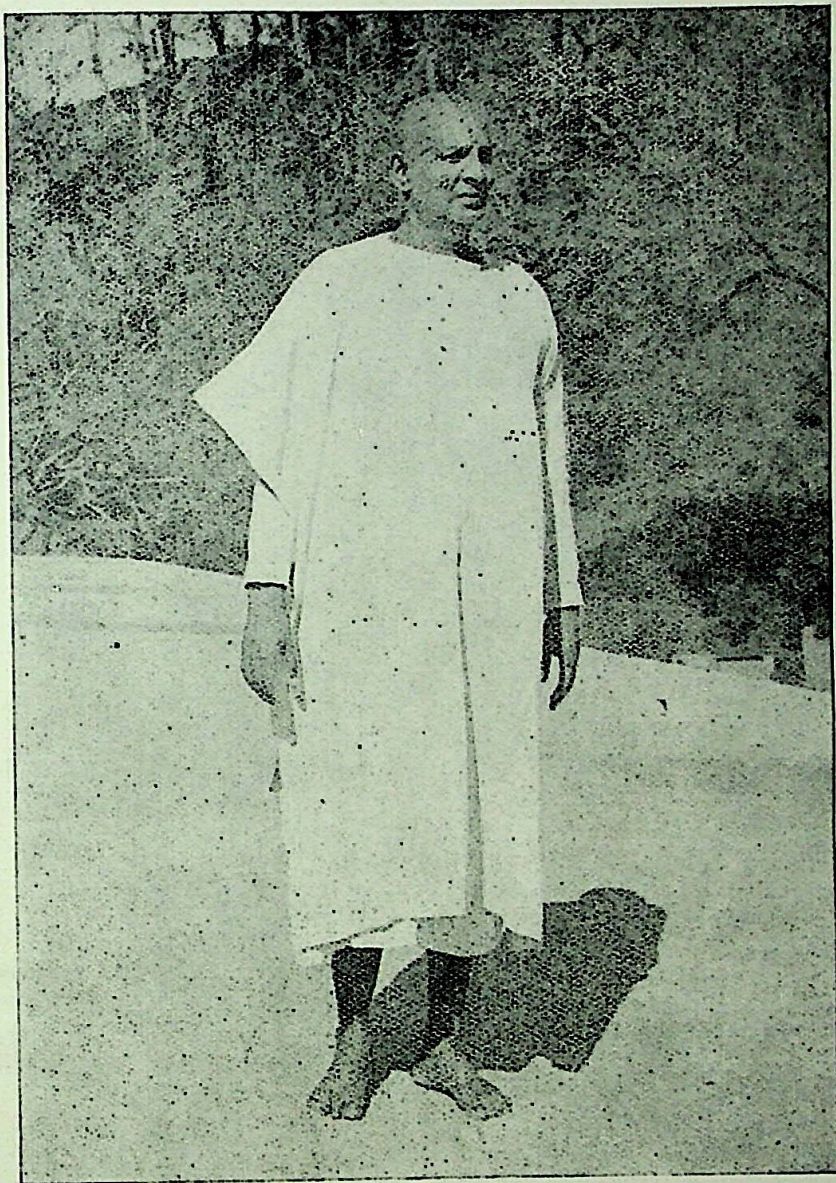
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THE STUDENTS OF

Yoga and Vedanta



**SRI SWAMI SIVANANDA**



**The Message of Vedanta alone will bring peace and  
solace to humanity.**

**—Sivananda**



100



### **Publishers' Note**

This is the only one of its kind published so far.

The Yoga Vedanta Dictionary forms one of the most valuable additions to an aspirant's library of spiritual books. Followers of Sri Swamiji Maharaj throughout the world, especially in the West, have frequently been requesting him for such a Dictionary as would serve them to understand the better the Yoga-Vedanta literature. This Dictionary fulfils that great need.

The particular usefulness of this book lies not so much in its use as a lexicon, but in its providing the aspirant a "refresher", a companion that would stimulate Vedantic ideas and thoughts, and a sort of Vedantic pick-me-up, as a glance through any page of the Dictionary is bound to inspire sublime Vedantic thought-currents.

Our grateful thanks are due to Sri Swami Krishnananda ji Maharaj, the Professor of Vedanta in the University, whose services by way of arranging the words, and correcting the proofs, have been invaluable.

Ananda Kutir.  
8th September, 1950.  
Sivananda Jayanti.

*The Publishers*



## GURU VANDANA

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशऋषिभ्यो नमो महद्भ्यो नमो गुरुभ्यः ।

सर्वोपपन्नवरहितः प्रज्ञानधनः प्रत्यगर्थो ब्रह्मैवाहमस्मि ॥

ॐ नारायणं पद्मभवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च ।

व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यं ॥

श्रीशंकराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यं ।

तं त्रोटकं वार्तिककारमन्यान् अस्मत् गुरुन् सन्ततमानतोस्मि ॥

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयं ।

नमामि भगवत्पादं शङ्कर लोकाङ्करम् ॥

शङ्करं शङ्कराचार्यं केशवं वादरायणं ।

सूत्रभाष्यकृतौ बन्दे भगवन्तौ पुनः पुनः ॥

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

OM. Prostration to Brahma and others, the great Gurus, the givers of the knowledge of Brahma through tradition (i. e., line of Guru-Sishya Parampara), the Rishis of (our) line. I am that Brahman Itself, the Internal Substance, the Mass of Consciousness, free from all faults.

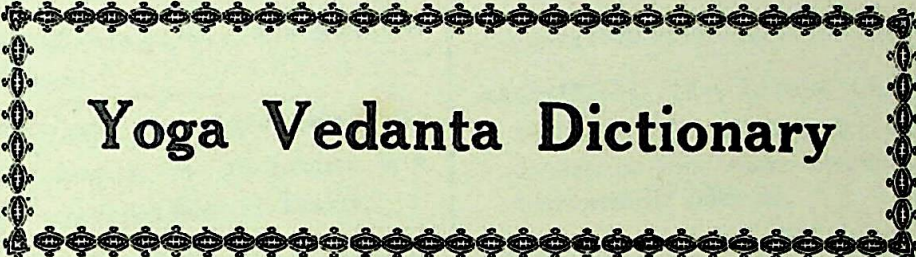
I prostrate to Lord Narayana, Brahma, Vasishtha, Shakti, his son Parasara, Vyasa, Suka, Goudapada, Govindapada, his disciple Sri Sankaracharya, his disciples Sri Padmapadacharya, Hastamalaka, Trotaka, Sureswaracharya, the commentator and all other Brahmaildya Gurus.

I salute Sri Sankara Bhagavatpada, the bestower of peace and auspiciousness to the world at large, the ocean of mercy, and the seat of all learning inculcated in Sruti, Smriti and Puranas.

I adore again and again Lord Siva who is Sankaracharya and Lord Vishnu who is Badarayana (Bhagawan Vyasa), who wrote the Sutras (Vedanta) and the commentaries.

I prostrate to Sri Dakshinamurti who manifests in three different forms as God, Preceptor and Self, and whose body is all-pervading like the sky.





# Yoga Vedanta Dictionary



Yoga Vedanta Dictionary



# YOGA-VEDANTA DICTIONARY

AADI TATTWA

## A

**AABHAANAAVARANA :** (आभाज

आवरण) Screening the outshining Brahman; one of the two Avarana-shaktis which is removed by Aparoksha-Jnana.

**AABHAASA :** (आभास) Reflection.

**AABHAASAM** (आभासम्) Effect.

**AABHAASAMAATRA :** (आभासमात्र) In name only.

**AABHAASAVAADA :** (आभासवाद) Doctrine holding that all creation is a reflection of the Supreme Reality.

**AABHAATI :** (आभाति) Shines, illumines

**AABHYANTARA :** (आभ्यन्तर) Internal..

**AACHAARA :** (आचार) Right conduct; custom; practice; external observance of established rules and laws.

**AACHAMANA :** (आचमन) Sipping water from the hollowed palm of the hand; a preliminary simple rite connected with ritualistic worship.

**AACHARANA :** (आचरण) Observance of right conduct.

**AADARSHA** (आदर्श) Ideal.

**AADARSHA-PURUSHA :** (आदर्श पुरुष)  
A person whom you can take as an ideal; exemplary person.

**AADESHA :** (आदेश) A divine command from within the being.

**AADHAARA :** (आधार) Support; basis; Brahman; also the system composed of the five principles constituting the physical, vital, mental, intellectual and the blissful sheaths; receptacle; that which supports.

**AADHI :** (आधि) Disease of the mind.

**AADHIBHAUTIKA-TAAPA :** (आधिभौतिक ताप) Pain caused by the Bhutas as scorpion-sting, snake-bite, etc.; nature-extrinsic suffering.

**AADHIDAIVIKA :** (आधिदैविक) Pertaining to the heaven or the celestial beings.

**AADHIDAIVIKA-TAAPA :** (आधिदैविक ताप) Pain caused by gods or the heavens as thunder, rain, flood, etc.

**AADHYAATMIKA :** (आध्यात्मिक)  
Pertaining to the Atma.

**AADHYAATMIKA-TAAPA :** (आध्यात्मिक ताप) Pain caused from within such as headache, etc.; nature-intrinsic suffering.

**AADHYAATMIKA-VIDYAA :** (आध्यात्मिक विद्या) Science of Self.

**AADI-TATTWA :** (आदि तत्त्व) The first principle; Brahman; Mula-Prakriti.



## AADITYA

**AADITYA:** (आदित्य) Sun-God; Sun;  
class of celestial beings.

**AADYA:** (आद्य) Primordial; original.

**AADYA-SHAKTI:** (आद्य शक्ति) Primordial Power; (Avyaktam) or Mula-Prakriti.

**AAGAAMI (KARMA):** (आगामी कर्म) Karma now produced to be enjoyed after.

**AAGAMA:** (आगम) The Veda; Manual of practical worship.

**AAGAMA-PRAMAANA:** (आगम प्रमाण) The Veda as proof.

**AAHAARA:** (आहार) Food; object of senses; anything taken in by the senses.

**AAHAVANEEYA:** (आहवनीय) One of the three consecrated fires to which oblations are offered by the householder.

**AAHUTI:** (आहुति) Oblation (poured into the fire in sacrifices).

**AAJNAA-CHAKRA:** (आज्ञा चक्र) The sixth lotus of the Yogis opposite the junction of the eye-brows; this is the seat of the mind; this has two petals.

**AKAANKSHAA:** (आकांक्षा) Desire (all-round).

**AKAASHA-MANDALA:** (आकाश मण्डल) Region of ether.

**AKAASHA-NEELA:** (आकाश नील) Blueness of the sky.

## AANANDA GHANA

**AKAASHA-TATTWA:** (आकाश तत्त्व) The ether-principle.

**AKAASHAVAANEE:** (आकाशवाणी) Ethereal voice; heavenly voice.

**AKARSHANA-SHAKTI:** (आकर्षण शक्ति) Power of attraction.

**AAKHYAANA:** (आख्यान) Narrative; a variety of mythological narratives.

**AAKUNCHANA:** (आकुञ्चन) Contraction.

**AALAMBANA:** (आलम्बन) Support.

**AALAMBANA-PRATYAYA:** (आलम्बन प्रत्यय) Primal idea or the basic cause.

**AALAYA VIJNAANA:** (आलय विज्ञान) Internal cognition; The Supreme State according to the Yogacharas; another name for Bhuta-Tathata.

**AALAYA-VIJNAANA-PRAVAHA:** (आलय विज्ञान प्रवाह) Train of self-cognition.

**AALOCHANAA:** (आलोचना) Deep thinking; attention; consideration; reflection.

**AAMALAKA:** (आमलक) Embelica myrobalan.

**AAMARSHA:** (आमर्ष) The emotion of anger and jealousy combined.

**AANANDA:** (आनन्द) Bliss; happiness; joy.

**AANANDA-ABHAAVA:** (आनन्द अभाव) Absence of spiritual bliss.

**AANANDA-GHANA:** (आनन्द घन) Mass of bliss.



## AANANDA-MAYA

AANANDA MAYA : (आनन्द मय) Full of bliss.

AANANDAMAYA-KOSHA : (आनन्दमय कोश) Blissful sheath or Karana-Sareera; the seed-body which contains Moola-Ajnana or the potentialities.

AANANDA-PADA : (आनन्द पद) Blissful seat.

AANANDA-SAAGARA : (आनन्द सागर) Ocean of Bliss.

AANANDA-SWAROOPA : (आनन्द स्वरूप) Of the essential nature or essence of bliss.

AANANDA-VALLEE : (आनन्द वल्ली) A portion of the Taittiriya Upanishad.

AANGIRASA : (आंगिरस) Brihaspati or the Divine preceptor; the commander or lord of wisdom.

AANTARIKA : (आन्तरिक) Inward; whole-hearted.

AANTARIKA-PREMA : (आन्तरिक प्रेम) Whole-hearted inward (divine) love.

AAPAATARAMANEEYA : (आपातरमणीय) Beautiful at first sight; looking beautiful to the non-discriminative; superficially attractive and beautiful.

AAPAS : (आपस्) Water.

AAPAS-TATTWA : (आपस् तत्त्व) Water-Principle.

AAPATKAALA : (आपत्काल) Abnormal time of misfortune.

## AARAMBHAVAADA

AAPEKSHIKYA : (आपेक्षिक्य) Relative.

AAPTA : (आप्त) Competent person; a sage or an adept; a well-wisher.

AAPTA-DHARMA : (आप्त धर्म) The duty laid down by the reliable great ones or sages.

AAPTA-KA MA : (आप्त काम) One whose desires have been fulfilled; Jivan-mukta; a realised sage.

AAPTA-VAAKYA : (आप्त वाक्य) The evidence of the wise; testimony of the trustworthy; Vedas or Srutis.

AARAADHANA : (आराधन) Respectable worship of God specially; adoration.

AARAMBHA : (आरम्भ) Mental initiation of the action; Sankalpa.

AARAMBHAKOPAADAANA : (आरम्भ-कोपादान) The material cause which gives birth to an effect as an essentially different entity, e. g., atmos of the Vaisheshika school.

AARAMBHAVAADA : (आरम्भवाद) The doctrine of the creation of the world by Ishwara; the theory of a beginning, an origination, a creation of the world by an agency external to the questioner; the doctrine of an absolute new creation; the theory of the Nyaya-Vaishishika



**AARATI :** (आरती) Divine service performed to God, generally in the early morning or after dusk, with lamps, incense, and instrumental music, especially bells.

**AARJAVA :** (आर्जव) Simplicity; straightforwardness; rectitude of conduct; uprightness.

**AAROHA :** (आरोह) Ascent.

**AARURUKSHU :** (आरुरुक्षु) One who is attempting to climb to the steps of Yoga.

**AARYAAVARTA :** (आर्यावर्त) The tract in Northern India occupied by the Indo-Aryans in the early stage for their expansion.

**AARYADHARMA :** (आर्य धर्म) Religion of the Indo-Aryans; Vedic Religion.

**AASANA :** (आसन) Posture; seat.

**AASHAA :** (आशा) Hope; expectation.

**AASHAYABEEJA :** (आशय बीज) Potent seed; seed containing future diverse growth.

**AASHRAMA :** (आश्रम) Hermitage; order of life.

**AASHRAMADHARMA :** (आश्रम धर्म) Duties pertaining to the four orders of life.

**AASHRAMAKARANEE :** (आश्रम करणी) Duties of the four stages of life.

**AASHUDRAVANASHAKTI :** (आशुद्रवण शक्ति) Power of melting very quickly.

**AASUREE-SAMPAT** (आसुरी सम्पत्) Devilish qualities, demonical wealth.

**AATIVAHIKA-DEVA :** (आतिवाहिक देव) Celestial beings whose action it is to conduct the soul forwards after death to the different worlds (to light, day, Deva-loka, Vaayuloka, Chandra-loka, Vidyuloka, Varunaloka, Indra-loka, Prajapatiloka, etc.).

**AATMAA :** (आत्मा) The Self.

**AATMAANAATMAYIVEKA :** (आत्मानात्म विवेक) Discrimination between the self and the not-self.

**AATMAASHRAYEE :** (आत्माश्रयी) Dependent on Atma for existence as in the case of Ishwara.

**AATMABALA :** (आत्मबल) Soul-force.

**AATMABHAAVA :** (आत्म भाव) Feeling that everything is Atma.

**AATMABODHA :** (आत्म बोध) Knowledge of Self; also a work of that name by Sri Sankara.

**AATMA-CHINTANA :** (आत्म चिन्तन) Reflection on the Self or Atman.

**AATMA-DRISHTI :** (आत्म दृष्टि) The vision of seeing everything as the Self.

**AATMA-GHAATA :** (आत्म घात) Slaughter of the self; suicide, physical or otherwise; worldliness; ignorance of the nature of the Self.

**AATMAHAA :** (आत्महा) Slayer of the Self.



## AATMAJNA

## AAVRITTA-CHAKSHU

**AATMAJNA :** (आत्मज्ञ) One who has known the Self; seer with self-knowledge.

**AATMA-JNAANA :** (आत्म ज्ञान) Direct knowledge of the Self; Brahma-Jnana.

**AATMA-KREEDA :** (आत्म क्रीड़ा) One who rejoices in one's own Self.

**AATMA-LAABHA :** (आत्म लाभ) Attaining realisation of the Self.

**AATMA-LAKSHYA :** (आत्म लक्ष्य) Having the Atma or the Self as the Goal; Atman as the object of meditation of Vedantins.

**AATMA-NISHTHA :** (आत्म निष्ठा) Established in the Self.

**AATMA-NIVEDANA :** (आत्म निवेदन) Dedication one's entire self to the Divine; self-surrender.

**AATMA-PRAKAASHA :** (आत्म प्रकाश) The shining forth or light of the self.

**AATMA-PRATYAKSHA :** (आत्म प्रत्यक्ष) Direct perception of the Atman.

**AATMA-RATI :** (आत्म रति) Rejoicing in the Atma; interested or centred in the Self.

**AATMA-SAMARPANA :** (आत्म समर्पण) Self-consecration; offering of the self at the feet of the Lord.

**AATMA-SANTUSHTI :** (आत्म सन्तुष्टि) Contentment in one's own Self.

**AATMA-TRIPTA :** (आत्म तृप्त) One who rests contented in the Self.

**AATMA-TRIPTI :** (आत्म तृप्ति) Satisfaction in one's own Self.

**AATMA-VIBHOOTI :** (आत्म विभूति) Spiritual wealth consequent upon Self-realisation.

**AATMA-VICHAARA :** (आत्म विचार) Enquiry into the Self or Atman.

**AATMAVIT :** (आत्मवित्) Knower of the Self or Brahman.

**AATURA-SANYAASA :** (आतुर सन्यास) Sanyasa taken at the moment of death.

**AATYANTIKA :** (आत्यन्तिक) Final ; ultimate.

**AATYANTIKA-PRALAYA :** (आत्यन्तिक प्रलय) Sadyomukti ; Kaivalya-Moksha of the Individual; wherein there is complete annihilation of all phenomena subjectively.

**AAVAAHANA :** (आवाहन) The invocation by Mantras of the deity for the purpose of manifestation during the time of worship.

**AAVARANA :** (आवरण) Veil of ignorance.

**AAVARANA-ABHAAVA :** (आवरण अभाव) Absence of the covering veil.

**AAVARANA-BHANGA :** (आवरण भंग) Destruction of the veil of ignorance.

**AAVARANA-SHAKTI :** (आवरण शक्ति) Veiling power of Maya ; Avidya in the individual.

**AAVRITTA-CHAKSHU :** (आवृत्त चक्षु) One whose gaze is turned inwards.



ABHAAVA

**ABHAAVA :** (अभाव) Absence; non-existence; non-being; negation in which one's self is meditated upon as Zero, or as bereft of every quality or limitation whatsoever.

**ABHAAVAMAATRA :** (अभावमात्र) Of a merely negative character.

**ABHAAVANAA :** (अभावना) 'Non-thinking.

**ABHAAVAPADAARTHA :** (अभाव पदार्थ) A thing which cannot have existence in reality, viz., horn of a hair, son of a barren woman.

**ABHAAVAROOPAVRITTI :** (अभावरूप-वृत्ति) The function of thinking of a non-existent thing.

**ABHAYAM :** (अभयम्) Fearlessness.

**ABHAYADAANA :** (अभयदान) Gift of fearlessness.

**ABHEDA :** (अभेद) Without difference.

**ABHEDA-AHAMKAARA :** (अभेद अहंकार) The Satvik ego that identifies itself with Brahman or the Oneness.

**ABHEDABHAAVA :** (अभेदभाव) Sense of non-separateness.

**ABHEDA-BHAKTI :** (अभेद भक्ति) Highest devotion that has culminated in the identity of the worshipper and the worshipped; devotion without the sense of duality.

**ABHEDA-BUDDHI :** (अभेद बुद्धि) The Buddhi that beholds unity.

**ABHEDA-CHAITANYA :** (अभेद चैतन्य) Constant thought of the identity of the

Jiva with Brahma; Undivided Consciousness.

**ABHEDA-JNAANA :** (अभेद ज्ञान) Knowledge of the identity of the Atman and the Paramatman.

**ABHIGAMANA :** (अभिगमन) Approach.

**ABHIJNAA :** (अभिज्ञा) Direction; perception or recollection assisted by memory.

**ABHIJNAA-JNAANA :** (अभिज्ञा-ज्ञान) Knowledge through direct perception.

**ABHIMAANA :** (अभिमान) Egoistic feeling; egoistic identification.

**ABHIMAANEE :** (अभिमानी) One who has egoistic feeling.

**ABHINAYA :** (अभिनय) Controlling; training; disciplining.

**ABHINIVESHA :** (अभिनिवेश) Clinging to earth-life; will to live.

**ABHIVIMAANA :** (अभिविमान) As identical with himself; an epithet of the unlimited Supreme Being.

**ABHIVYAKTA :** (अभिव्यक्त) Manifested.

**ABHOKTAA :** (अभोक्ता) Non-enjoyer; non-experiencer.

**ABHYAASA :** (अभ्यास) Spiritual practice; one of the six marks of Vedantic study and investigation.

**ABHYAASIN :** (अभ्यासिन्) Yoga-practitioner; One who studies Veda.

**ABHYUDAYA :** (अभ्युदय) Exaltation to the high state.



ABUDDHIPOORVA : (अबुद्धिपूर्व) Unintelligent ; Insentient.

ACHALA : (अचल) Immovable.

ACHETA : (अचेत) Unintelligent.

ACHETANA : (अचेतन) Unconscious.

ACHINTYA : (अचिन्त्य) Unthinkable.

ACHINTYA-SHAKTI : (अचिन्त्यशक्ति) Inscrutable power.

ACHIT : (अचित) Non-conscious ; inanimate matter.

ACHIT-SHAKTI : (अचित् शक्ति) Tamas or the great darkness ; the root-matter.

ACHIT-VASTU : (अचिद् वस्तु) Non-sentient thing.

ACHYUTA : (अच्युत) Changeless.

ADBHUTA : (अद्भुत) Wonderful.

ADHAMA : (अधम) Low ; inferior ; degraded.

ADHARMA : (अधर्म) All that is contrary to the right and the established law ; demerit ; unrighteousness ; impiety.

ADHIBHOOTA : (अधिभूत) Pertaining to the elements ; the primordial form of matter.

ADHIBHOOTA-VIDYAA : (अधिभूत विद्या) Science of physical or material world.

ADHIDAIVA : (अधिदैव) Pertaining to the gods or heavens.

ADHIDAIVA-VIDYAA : (अधिदैव विद्या) Science of the heavens.

ADHIKA : (अधिक) Additional. .

ADHIKAAREE : (अधिकारी) Qualified person (for practice of Yoga.)

ADHIKAARIVAADA : (अधिकारि वाद) The doctrine upholding the necessity of prescribing a distinct course of discipline for each spiritual aspirant according to his capacity.

ADHIKARANA : (आधिकरण) Section ; topic ; substratum ; receptacle.

ADHIMAATRA : (अधिसात्र) Intense ; extreme.

ADHIMAATRA-VAIRAAGYA : (अधिसात्र वैराग्य) That degree or stage of Vairagya when worldly enjoyment even becomes a source of pain.

ADHIPATIPRATYAYA : (अधिपति प्रत्यय) The defining cause.

ADHISHTHAANA : (अधिष्ठान) Background ; Support ; basis ; substratum ; repository (Brahman) ; underlying truth or essence.

ADHISHTHAATR-DEVATAA : (अधिष्ठातृ देवता) Presiding deity.

ADHIYAJNA : (अधियज्ञ) (Pertaining to) the sacrifice.

ADHOKSHAJA : (अधोक्षज) A being who cannot be perceived by the outer senses ; a name of Bhagavan Narayana.



**ADHWARYU :** (अध्वर्यु) A priest who recites the Yajurveda in a sacrifice.

**ADHYAAROPA :** (अध्यारोप) Illusory attribution ; superimposition : false attribution ; one thing is mistaken for another ; qualities of one are wrongly imposed on another ; the attributes of Atma are wrongly imposed on the body.

**ADHYAAROPITA :** (अध्यारोपित) Fictitiously ascribed.

**ADHYAASA :** (अध्यास) The Vedantic word for the illusion of seeing one thing as another ; super-imposition ; superimposition or reflection of the attributes of one thing on another thing.

**ADHYAATMA-SHAASTRA :** (अध्यात्म शास्त्र) The spiritual science.

**ADHYAATMA-VIT :** (अध्यात्मवित्) Knower of the Inner Self.

**ADHYAKSHA :** (अध्यक्ष) Agent ; supervisor.

**ADHYASTA :** (अध्यस्त) Falsely cognised thing.

**ADHYASTA-ASTITVA :** (अध्यस्त अस्तित्व) Reflected existence ; superimposed being.

**ADHYAVASAAYA :** (अध्यवसाय) The determining function of the Buddhi or intellect.

**ADRISHTA ;** (अदृष्ट) Fate ; the unseen principle.

**ADRISHTAM :** (अदृष्टम्) The unseen.

**ADRISHYA :** (अदृश्य) What cannot be perceived by the physical eye (Brahman).

**ADWAITA :** (अद्वैत) Non-duality ; monism.

**ADWAITA-AVASTHAA-ROOPA-**

**SAMAADHI :** (अद्वैतावस्थारूप समाधि) Nirvikalpa Samadhi of Advaitins where there is no Brahmakara Vritti (Vrittirahita).

**ADWAITA-NISHTHA :** (अद्वैत-निष्ठा) Established in the state of non-duality.

**ADWAITA-SIDDHI :** (अद्वैत सिद्धि) Realization of the non-dual Brahman, or Oneness.

**ADWAITA-VAADA :** (अद्वैत वाद) The theory that Brahman is the only existence ; monism ; Vedanta.

**ADWAITA VEDAANTA :** (अद्वैत वेदान्त) Non-dualistic philosophy (of Sankara).

**ADWITEYA :** (अद्वितीय) One without a second.

**ADWITEYATAA :** (अद्वितीयता) State of being secondless.

**AGAADHA :** (अगाध) Unfathomable.

**AGANDHA :** (अगन्ध) Smell-less.

**AGATI :** (अगति) Stability.

**AGHAMARSHANA :** (अघमर्षण) Some Vedic verses, the utterance of which when bathing purifies man ; that which purifies.



## AGNI

- AGNI :** (अग्नि) God or principle of fire.
- AGNIHOTRA :** (अग्निहोत्र) Ever-burning fire prescribed to be maintained by the householders; fire-offering.
- AGNI-MAANAVAKA :** (अग्नि-माणवक) This illustrates Gauna-Vritti or secondary sense; It merely means that the lad who is fire itself. Instead of that we should take Guna or quality of fire and mean by that word a lad shining like fire.
- AGNISHTUT :** (अग्निष्टुत्) He who sings praises of Agni (in Vedic sacrifice).
- AGNI-TATTWA :** (अग्नितत्त्व) Fire-principle.
- AGNI-VIDYAA :** (अग्निविद्या) The process of meditating taking fire as symbolising Brahman.
- AGRAAHYA :** (अग्राह्य) That which cannot be grasped ; Brahman.
- AGUNA :** (अगुण) Without Guna or quality.
- AHAITUKA :** (अहेतुक) Motiveless ; without purpose.
- AHAM :** (अहम्) 'I' ; the ego.
- AHAM AATMAA :** (अहं आत्मा) I am the Atman.
- AHAM BRAHMA ASMI :** (अहं ब्रह्मास्मि) I am Brahman.
- AHAM DUHKHEE :** (अहं दुःखी) I am miserable.
- AHAM ETAT NA :** (अहं ऐतत् न) This I am not.

## AHAM-PRATYAYA

- AHAMEVA SARVAH :** (अहमेव सर्वः) I alone am all.
- AHAMGRAHA-UPAASANAA :** (अहं ग्रह उपासना) A kind of meditation in which the aspirant identifies himself with Brahman, the Supreme Being; this is the Vedantic form of worship.
- AHAMIKAA :** (अहमिका) Egotism; pride.
- AHAMKAARA :** (अहंकार) The principle of ego ; egoism.
- AHAMKAARA AVACCHINNA CHAITANYA :** (अहंकार अवच्छिन्न चैतन्य) Intelligence associated with egoism which is the migrating soul, Jivatma.
- AHAMKAARA-RAAJASIKA :** (अहंकार राजसिक) Dynamic egoism with passion and pride.
- AHAMKAARA-SAA TVIKA :** (अहंकार सात्विक) Pure egoism associated with goodness and virtue.
- AHAMKAARA-TAAMASIKA :** (अहंकार तामसिक) Egoism as expressed in ignorance and inertia.
- AHAMKAARA-TYAAGA :** (अहंकारत्याग) Renunciation of egoism.
- AHAM KARTAA :** (अहं कर्त्ता) I am the doer.
- AHAM-PRATYAYA :** (अहं प्रत्यय) The feeling of 'I' ; self-consciousness.



## AHAM SUKHEE

AHAM SUKHEE : (अहं सुखी) I am happy.

AHAMTAA : (अहंता) 'I'ness.

AHAM-VRITTI : (अहं वृत्ति) Self-arrogating thought.

AHIMSAA : (अहिंसा) Non-injury; non-killing; non-injury in thought, word and deed.

AISHWARYA : (ऐश्वर्य) Material or spiritual wealth.

AITIHYA : (ऐतिह्य) Rumour; one of eight proofs of knowledge.

AJA : (अज) Unborn.

AJAATIVAADA : (अजातिवाद) Doctrine of non-evolution; Acosmism, specially expounded by Goudapada.

AJAHALLAKSHANA : (अजहलक्षण) Not abandoned but amplified, e. g., "a red is running", where we have to add "the horse" etc., for "redness" being a quality cannot run.

AJAPAA-JAPA : (अजपा-जप) "Soham"-Japa.

AJARA : (अजर) Without old age.

AJITA : (अजित) The unvanquished; one of the epithets of Lord Vishnu.

AJNAANA : (अज्ञान) Nescience; ignorance.

AJNAANAAVRITA-AANANDA :

(अज्ञानावृत आनन्द) Bliss enveloped by ignorance; the bliss that is experienced in deep sleep.

## AKRITAABHIGAMA

AKAARA : (अकार) The first letter or the most fundamental sound which is represented by the first letter in the alphabet.

AKAARYA : (अकार्य) What ought not to be done.

AKARMA : (अकर्म) Inaction.

AKARTAA : (अकर्ता) Non-doer.

AKHANDA : (अखण्ड) Unbroken; Undivided; continuous.

AKHANDAAKAARA : (अखण्डाकार) Of the nature of Indivisibility.

AKHANDAANANDA : (अखण्डानन्द) Unbroken Bliss.

AKHANDA-BRAHMACHARYA : (अखण्ड ब्रह्मचर्य) Unbroken celibacy.

AKHANDAIKARASA : (अखण्डैकरस) The one undivided essence.

AKHANDAIKARASAVRITTI :

(अखण्डैकरस वृत्ति) The Satvik Homogeneous Brahmakara Vritti that is produced by meditating on Brahman.

AKHANDA-MOWNA : (अखण्ड मौन) Unbroken silence.

AKHANDA-SAMAADHI : (अखण्ड समाधि) Unbroken superconscious state.

AKRISHNA : (अकृष्ण) Not black; white or pure.

AKRITAABHIGAMA : (अकृताभिगम) Occurrence of fruits of actions that are not done.



## AKRODHA

**AKRODHA :** (अक्रोध) Absence of anger.

**AKSHARA :** (अक्षर) The undying one; also a letter or syllable; Imperishable Brahman; that which never wastes.

**AKSHARAATMAA :** (अक्षरात्मा) Imperishable Self.

**AKSHARAAT PARATAH PARAH :** (अक्षरात् परतः परः) Greater than the great Imperishable.

**AKSHARA-SHUDDHI :** (अक्षर शुद्धि) Clear pronunciation of the letters (of the Mantras).

**AKSHARA-VIDYAA :** (अक्षर विद्या) The Imperishable Knowledge; process of meditation on Brahman.

**AKSHAYA :** (अक्षय) Everlasting; undecaying.

**AKSHOBHA :** (अक्षोभ) Emotionless; undisturbed; absence of agitation.

**ALAATA-CHAKRA :** (अलात चक्र) The circle of fire; an illusion which is produced by the circular motion of a stick burning at one end.

**ALAKSHANA :** (अलक्षण) Without any distinctive marks.

**ALINGA :** (अलिङ्ग) Without mark; noumenal.

**ALPA :** (अल्प) Little.

**AMAANAVA :** (अमानव) Not man; superhuman.

## AMSHA

**AMAA TRA :** (अमात्र) Having no measure.

**AMALA :** (अमल) Free from Maya free from the impurity of Maya.

**AMANAA :** (अमना) Mindless; thoughtless.

**AMANASKATAA :** (अमनस्कता) State of being mindless.

**AMANAHS THA :** (अमनःस्थ) One who has reached mindlessness.

**AMARA :** (अमर) Immortal; deathless.

**AMARA-PURUSHA :** (अमर पुरुष) Immortal Person like Narada, Sanat-kumara, etc.; One who has no death.

**AMBARA :** (अम्बर) Sky; ether; cloth; garment.

**AMOORTA :** (अमूर्त) Without form.

**AMRITA :** (अमृत) Nectar; ambrosia; Moksha or Final Liberation.

**AMRITAT TTA :** (अमृतत्व) State of Immortality or deathlessness.

**AMRITAVIGRAHA :** (अमृतबिम्ब) Embodiment of Immortality or Imperishable form.

**AMRITAM :** (अमृतम्) Immortality; deathlessness.

**AMRITA-NAAD E E :** (अमृतनाडी) A special psychic nerve branching from the heart.

**AMSHA :** (अंश) Part; portion.



## AMUKHYA-KAARANA

## ANARTHA

**AMUKHYA-KAARANA:** (अमुख्य कारण)  
Subordinate cause; minor cause; un-  
principal cause.

**ANAADI:** (अनादि) Beginningless.

**ANAADI-ANANTA:** (अनादि अनन्त)  
Without beginning and end; eternal  
and infinite; Atma or Brahman.

**ANAADI-KAALA:** (अनादि काल) Eter-  
nity; beginningless time.

**ANAADI-PRAVAHA-SATTAA:**  
(अनादिप्रवाहसत्ता) Beginningless flow  
of being; everlastingness.

**ANAADI-SAMSKAARA:** (अनादि संस्कार)  
Beginningless impression.

**ANAADI-SAANTAA:** (अनादिसान्ता)  
Beginningless and terminable; Maya  
which terminates after the attainment  
of Brahma-Jnana.

**ANAAGATA:** (अनागत) Belonging to  
the future.

**ANAAHATA:** (अनाहत) The fourth  
lotus of the Yogis opposite to heart.

**ANAAHATA-DHWANI:** (अनाहत ध्वनि)  
Mystic sound heard by Yogis.

**ANAAMAYA:** (अनामय) Without  
disease.

**ANAARABDHA-KAARYA:** (अनारब्ध-  
कार्य) Works which have not yet  
begun to produce their effects.

**ANAASAKTI:** (अनासक्ति) Non-  
attachment; dispassion; vairagya.

**ANAASHRAMA:** (अनाश्रम) Not  
belonging to any one of the four  
orders of life.

**ANAATMAA:** (अनात्मा) Not-self; insen-  
tient.

**ANABHIDYA:** (अनभिद्य) Not covet-  
ing others foods; not thinking vain  
thoughts; not brooding over injuries  
received from another.

**ANAHAM:** (अनहं) "Not-I"; non-ego.

**ANANTA:** (अनन्त) Infinite; endless;  
the name of Shesha or the chief god  
of the serpent-world.

**ANANTA-AMAAATRA:** (अनन्त अमात्र)  
Infinite and Immeasurable.

**ANANTA-AANANDA:** (अनन्तानन्द)  
Infinite Bliss.

**ANANTA-DRISHTI:** (अनन्तदृष्टि) Un-  
limited vision.

**ANANTA-JYOTI:** (अनन्त ज्योति) Infinite  
Light.

**ANANTATVAAT:** (अनन्तत्वात्) Be-  
cause of being Infinite or endless.

**ANANYA-BHAKTI:** (अनन्य भक्ति) Ex-  
clusive devotion to any single aspect  
of the Lord.

**ANANYATAA:** (अनन्यता) Single-mind-  
edness.

**ANARTHA:** (अनर्थ) Evil; wrong.



## ANAVACCHINNA-CHAITANYA

### ANAVACCHINNA-CHAITANYA :

(अनवच्छिन्नचैतन्य) Undivided  
consciousness; Brahman.

ANAVADHAANA : (अनवधान) Non-  
attention.

ANAVASAADA : (अनवसाद) Cheer-  
fulness; non-dejection.

ANAVASTHAA : (अनवस्था) Fallacy  
arising from the absence of finality  
or conclusion.

ANAVASTHAA-DOSHA : (अनवस्था दोष)  
Regressus ad infinitum.

ANAVASTHITVA : (अनवस्थित्व) In-  
stability.

ANDAJA : (अण्डज) Egg-born; ovipo-  
rous.

ANESHA : (अनीश) Not Lord; not  
master of, but subject to nature; im-  
potence.

ANEKA : (अनेक) Not one; many.

ANGA : (अंग) Subordinate member;  
limb; step.

ANGUSHTHA-MAATRA : (अंगुष्ठमात्र)  
Of the size of the thumb.

ANIMAA : (अणिमा) Subtlety; the power  
of making the body subtle; reducing  
the physical mass and density at will;  
one of the eight Siddhis.

ANIRDESHYA : (अनिर्देश्य) Indescri-  
bable; indefinable.

ANIRVACHANEEYA : (अनिर्वचनीय) In-  
describable; inexpressible.

## ANTAH-PRAJNA

### ANIRVACHANEEYA-SATTAA :

(अनिर्वचनीयसत्ता) Inscrutable being  
(Maayaa).

ANISHTA : (अनिष्ट) Undesired; bad.

ANNAM : (अन्नम्) Matter; food.

ANNAMAYA-KOSHA ; (अन्नमयकोश)  
Food-sheath; gross physical body.

ANRITA : (अनृत) Falsehood or un-  
truth.

ANTA : (अन्त) End.

ANTAHKARANA : (अन्तःकरण) In-  
ternal instrument; the fourfold mind;  
mind, intellect, ego and the subcon-  
scious mind.

ANTAHKARANA-CHATUSHTAYA ;  
(अन्तःकरण चतुष्टय) The mind in its  
four aspects, viz., Manas, Buddhi,  
Ahamkara and Chitta; fourfold  
internal organ.

ANTAHKARANA-PRATIBIMBA-  
CHAITANYA : (अन्तःकरणप्रतिबिम्ब-  
चैतन्य) Reflection of intelligence in  
the mind.

ANTAHKARANA-SHAASTRA ; (अन्तः  
करणशास्त्र) Psychology; science of the  
internal organ.

ANTAHKARANA-VYAAPAARA :  
(अन्तःकरणव्यापार) Thought-con-  
struction; working of the mind.

ANTAH-PRAJNA : (अन्तःप्रज्ञ) Inner  
subjective consciousness.



## ANTAR

ANTAR: (अन्तः) Internal; middle; interspace.

ANTARAATMAA: (अन्तरात्मा) The indwelling self; Inner soul.

ANTARANGA: (अन्तरंग) Internal organ; Mind.

ANTARDHAUTI: (अन्तर्धौति) Inward cleaning.

ANTARDRISHTI: (अन्तर्दृष्टि) Inner vision.

ANTARGATA: (अन्तर्गत) Hidden; immanent.

ANTARLKSHA: (अन्तरिक्ष) Firmament; sky.

ANTARJYOTI: (अन्तर्ज्योति) Inner Light.

ANTARIAKSHYA: (अन्तरिक्ष्य) Introvision.

ANTARMUKHA: (अन्तर्मुख) Introspective; gaze turned inwards.

ANTARMUKHATAA: (अन्तर्मुखता) The state of inward consciousness.

ANTARMUKHA-VRIITI: (अन्तर्मुखवृत्ति) A state in which the mind is turned inwards and is with-drawn from objects.

ANTARVESHTINEE: (अन्तर्वेष्टिनी) This is an important Nadi which is very delicate. In this Nadi there is the pure and resplendent shakti called the Kundalini.

ANTARYAAMIN: (अन्तर्यामिन्) Inner Ruler; the Supreme Being present in

## ANUGRAHA

every creation which guides all creatures.

ANTARYAMANA: (अन्तर्यमन) Ruling within.

ANTEVAASIN: (अन्ते वासिन्) Immediate pupil; disciple.

ANU: (अणु) Atom; of minute size.

ANUBANDHA-CHATUSHTAYA:

(अनुबन्ध चतुष्टय) Four indispensable requisites of a work; (1) Vishaya or the subject to be dealt with which is Brahman; (2) Prayojana or the benefit to be obtained by studying which is Moksha; (3) Sambandha or a connection between the work as a whole and the subject dealt with which is exposition; (4) Adhikari or a qualified student who is the person endowed with the prescribed Sadhana Chatushtraya.

ANUBHAVA: (अनुभव) Direct perception; experience; intuitive consciousness (self-realisation); identity of the Jiva with Brahman; personal spiritual experience.

ANUBHAVA ADVAITA: (अनुभवा द्वैत) Actual living experience of Oneness.

ANUBHAVA-GAMYA: (अनुभव गम्य) Obtainable by direct perception (through Samadhi).

ANUDBUDDHA: (अनुद्बुद्ध) Unawakened.

ANUGRAHA: (अनुग्रह) Grace.



## ANUKAMPAA

**ANUKAMPAA :** (अनुकंपा) Sympathy; compassion.

**ANUMAANA ,** (अनुमान) Inference; one of the proofs of knowledge.

**ANUMANTAA :** (अनुमन्ता) Giver of the sanction to the movements of nature.

**ANUPAADAKA :** (अनुपादक) Receiverless; the root element of matter next above Akasha, so called because there is as yet no organ or receiver developed by humanity for it.

**ANUPALABDHI :** (अनुपलब्धि) One of the eight proofs of knowledge of the existence of the non-existence or negative.

**ANUPARINAAMA :** (अणुपरिणाम) Atomic; of the size of an atom.

**ANURAAGA :** (अनुराग) Intense Prema or love (towards God).

**ANUSANDHAANA :** (अनुसंधान) Enquiry or investigation; in Vedānta enquiry or investigation into the nature of Brahman.

**ANUSHAYA :** (अनुशय) The balance or residue of karma which forces the soul to take rebirth in this or the other world after temporary freedom enjoyed in higher spheres.

**ANUSHTHAANA :** (अनुष्ठान) Systematic performance of religious practices undertaken usually for some definite period, say, 40 days, 90 days one year, etc.

## ANVAYA

**ANUSMARANA :** (अनुस्मरण) Remembrance; constant memory of Brahman or God.

**ANUTAAPA :** (अनुताप) Subsequent repentance; remorse.

**ANUTVA :** (अणुत्व) Minuteness; smallness; subtility.

**ANUVAADA :** (अनुवाद) An additional statement or exposition about something well-known or already mentioned.

**ANUVRITTI :** (अनुवृत्ति) Turning round and round.

**ANUVYAAKHYAANA ;** (अनुव्याख्यान) Exposition; gloss; commentary.

**ANUVYAVASAAAYA :** (अनुव्यवसाय) Perception of a sentiment or judgment.

**ANUYOGIN :** (अनुयोगिन) When a jar appears as existent it seems as it were totally distinct from the rest of the world; the distinction has got the jar for its anuyogin and the rest of the world for its Pratiyogins (opposites).

**ANVAYA :** (अन्वय) Direct, positive, co-existence; the natural connection of words in a sentence; grammatical order or relation; logical connection of cause and effect; logical continuance; in Nyaya statement of the constant and invariable concomitance of the middle terms; hetu and the major term sadhya of an Indian syllogism.



## ANVAYA VYATIREKA

ANVAYA VYATIREKA: (अन्वयव्यतिरेक)

Positive and negative assertions;

Proof by assertion and negation.

ANYAT : (अन्यत्) Another.

ANYATAA : (अन्यता) Separateness; the state of being otherwise.

ANYATHAAKHYAATI: (अन्यथाख्याति)

The process of mistaken false picturisation of an object at the sight of another similar object through the revival of the impression of the first past experience of the first object.

ANYONYA : (अन्योन्य) Mutual.

ANYONYA-ABHAAVA : (अन्योन्याभाव)

Mutual non-existence (e. g. a jar does not exist in a cloth nor the cloth in the jar).

ANYONYA-ADHYAASA; (अन्योन्याध्यास)

Mutual superimposition:

ANYONYAASHRAYA : (अन्योन्याश्रय)

Mutually interdependent.

APAANA : (अपान) The nerve-current which governs the abdominal region, which has its centre in the anus; it does excretory function of faecal matter; it works for ejection; the down-going breath.

APAHATAPAAPMATVA : (अपहत-

पाप्मत्वं) The state of being free from all sins; the Supreme Soul.

APAMAANA : (अपमान) Disrespect; disgrace.

## APARIGRAHA

APANCHEEKRITA : (अपंचीकृत)

The non-quintuplicated (form of elements) ; subtle state (of matter) before mixing to form these five gross elements.

APARAA : (अपरा) Other; relative; lower.

APARAADHA : (अपराध) Fault; mistake.

APARAAJITA : (अपराजित) Unconquerable.

APARAA PRAKRITI: (अपरा प्रकृति) The lower cosmic energy through which God projects all forms in nature, gross and fine.

APARAA-VIDYAA: (अपरा विद्या) Knowledge of Vedas or lower knowledge; intellectual knowledge.

APARA-BRAHMAN : (अपरब्रह्म) Lower Brahman; Saguna Brahman or Ishwara (Personal God).

APARA PAARSHWA : (अपरपार्श्व) Another side or the other flank.

APARA-PAKSHA : (अपरपक्ष) Other side or wing.

APARA-VAIRAAGYA: (अपर वैराग्य) The lower kind of Vairagya or dispassion of the inferior variety.

APARICCHINNA : (अपरिच्छिन्न) Infinite; never-ending.

APARIGRAHA : (अपरिग्रह) Freedom from covetousness; non-receiving of gifts conducive to luxury; one of the items of Yama, the preliminary discipline of Yoga.



## APARIMITA-DRISHTI

**APARIMITA-DRISHTI:** (अपरिमितदृष्टि)  
The view transcending the limitation of space, time and causation.

**APARINAAMI:** (अपरिणामि) Changeless.

**APAROKSHA:** (अपरोक्ष) Direct; immediate.

**APAROKSHAANUBHAVA-**

**SWAROOPA:** (अपरोक्षानुभवस्वरूप)  
The essence of direct intuitive perception; of the nature or form of direct realisation.

**APAROKSHAANUBHOOTI:** (अपरोक्षानुभूति) Direct actual experience.

**APAROKSHATVA:** (अपरोक्षत्व) Feeling of directness or immediateness.

**APASARPANA:** (अपसर्पण) Moving away.

**APAVAADA:** (अपवाद) Negation; rejection; sublation; refutation as of a wrong imputation or belief. "Rajju-vivartasya sarpasya rajjumaatravavastubhoota-brahmano vivartasya prapanchadeh vastubhootaroopatopadeshah apavaadah; just as you take the rope alone in a rope superimposed as a serpent, similarly you will take to the original thing itself in the original thing superimposed as world (five elements and others). This is Apavaada.

**APAVAADA-YUKTI:** (अपवादयुक्ति)  
The employment of the logical method of Apavaada.

## APRATISAMKHYAANIRODHA

**APAVARGA:** (अपवर्ग) The last of the four Purusharthas, viz., Moksha or Final Emancipation; the other three being Dharma, Artha and Kama; Release from the bondage of embodiment.

**APAVITRA:** (अपवित्र) Impure.

**APOORNA:** (अपूर्ण) Imperfect; not full; incomplete.

**APOORVA:** (अपूर्व) Unseen; strange; extra-ordinary; the hidden power or force of a Karma which brings its fruit in the future.

**APOORVATAA:** (अपूर्वता) Uncommon nature of proof.

**APRAANA:** (अप्राण) Without Prana; Brahman.

**APRAJNAATA:** (अप्रज्ञात) Unknown.

**APRAKATA:** (अप्रकट) Not published; concealed; hidden.

**APRAMAA:** (अप्रमा) Incorrect or false knowledge.

**APRAMATTA:** (अप्रमत्त) Careful; watchful; vigilant; not dull or intoxicated.

**APRAMEYA:** (अप्रमेय) Immeasurable.

**APRATARKYA:** (अप्रतर्क्य) Inscrutable; unthinkable.

**APRATISAMKHYAANIRODHA:**

(अप्रतिसंख्यानिरोध) Cessation not dependent on a sublative act of the mind.



## APUNYA

APUNYA : (अपुण्य) Non-meritorious; sinful.

ARANI : (अरणि) Sacrificial wood of Shami tree, for creating fire through friction.

ARCHANA : (अर्चन) Offering of flowers and sacred leaves, etc., at the time of Puja or worship uttering the names of the object of worship.

ARCHIRAADI MAARGA : (अर्चिरादि-मार्ग) The path of the gods or the northern path taken by the Jiva after death, through which the Yogi departing in Uttarayana ascends to the world of Brahma, after his leaving the body on this earth.

ARDHAANGINEE : (अर्धांगिनी) Partner in life (wife) : especially Parvati, the wife of Siva.

AROOPA : (अरूप) Formless.

AROOPA-MANO-NAASHA : (अरूपमनो-नाश) Destruction of the mind without form as in Videhamukti.

ARTHA : (अर्थ) Meaning; sense; purpose; object; object of perception; an object of desire; wealth.

ARTHAAPATTI : (अर्थापात्त) Presumption; one of the proofs of knowledge.

ARTHAARTHA : (अर्थार्थ) Longing for wealth.

## ARUNDHATEE-NYAAYA

ARTHAARTHEE : (अर्थार्थी) One who longs for wealth.

ARTHAVAADA : (अर्थवाद) Glorifying passage; persuasive expression; texts which contain censure or praise in an exaggerated manner; exaggerated glorifying with the definite purpose of inducing man to do a certain line of action.

ARUNDHATEE-NYAAYA : (अरुंधती-न्याय) The star "Arundhati" is rarely visible to the naked eye; to point it out, therefore, some very big star near it is shown at first as Arundhati; then it is rejected and a smaller star is pointed out as Arundhati and so on till the actual Arundhati is located; This method of leading from the gross to the more subtle is called "Arundhati-Nyaya". This method is followed specially in Indian Philosophy where in the beginning men are goaded to have faith in the lower forms of worship with the help of Agamas and Tantras; then pointed to the Bhakti method or the dualistic religion of the Puranas; then again to the rigour of the Smritis, and finally to the non-dual (Advaita) Vedanta of the Upanishads and Ajativada. (Compare this with Bhramara-keeta-Nyaya which is a direct meditation on the Absolute at one stretch without any such preliminary stages of religion as in the case of the former.)



## ASAADHAARANA

**ASAADHAARANA :** (असाधारण) Extraordinary; uncommon.

**ASAADHAARANA-KAARANA :** (असाधारण कारण) Uncommon cause.

**ASAADHAARANA-NIMITTA :** (असाधारण निमित्त) Special or chief cause.

**ASAARA :** (असार) Without essence; dry; barren.

**ASAKTA :** (असक्त) Unattached, resigned; unselfish.

**ASAMAVAAYA-KAARANA:** (असमवाय-कारण) A Nyaya terminology; non-concomitant cause; wheel and stick of the potter that help in the make-up of the pot..

**ASAMAVAAYI :** (असमवायि) Not intimately related; a cause forming part of an effect; not being the substance.

**ASAMBHAAVANAA :** (असंभावना) Spiritual doubt; this is one of the three Pratibandhas that stand in the way of Atmic-realisation. This is a kind of doubt; improbability; impossibility; impossibility of thought; "I know quite well that the Upanishads are uniform in proclaiming the oneness of the Absolute. But how can that be in the face of the potent distinctiveness of Ishwara, Jiva and Universe?" This is the kind of doubt that arises in the minds of aspirants. This is removed by Manana or reflection; This is one of the three

## ASANGA-BHAAVANAA

bhavanas; vain thought ; this is the kind of doubt as to how the Brahman which is the Akarta and Abhokta can become a Karta and a Bhokta as seen in the case of Jivas for practical purposes in daily life.

**ASAMBHAVA :** (असंभव) Impossibility.

**ASAMHITA :** (असंहित) Unsteady.

**ASAMPRAJNAATA-SAMAADHI :**

(असंज्ञात समाधि) Highest super-conscious state where the mind and the ego-sense is completely annihilated.

**ASAMSAKTI :** (असंसक्ति) Fifth Jnana-Bhumika or the fifth stage in the path of knowledge, wherein there is non-attachment to objects of the world to the highest degree.

**ASAMVEDANAA :** (असंवेदना) Non-receptivity of the mind; imperishable state of quiescent Jnana; Nirvikalpa Samadhi; thoughtless state.

**ASAMYAGDARSHANA :** (असम्यग्दर्शन) Consciousness of the objective universe; imperfect vision.

**ASAMYAGDARSHIN :** (असम्यग्दर्शिन) A person who has not risen to perfect knowledge; one who has no proper vision and has the consciousness of the world.

**ASANGA :** (असंग) Non-attachment.

**ASANGA-BHAAVANAA :** असंग भावना) Feeling or attitude of the mind of non-attachment.



ASANGOYAM-PURUSHAH : (असंगोऽयं पुरुषः) This Purusha is unattached; (refers to Brahman who is unattached).

ASAT : (असत्) That which is not; non-existent; non-being as opposite to Sat or being or existence or reality; unreal.

ASAT-AAVARANA : (असदावरण) A power of Avarana-Shakti which screens the existence of Brahman and which makes us think there is no Brahman; screening the existence of a thing (Brahman); one of the aspects of Avarana-Shakti. This is removed by Aparoksha Jnana.

ASHAANTI : (अशांति) Restlessness; absence of peace of mind; distraction.

ASHABDAM : (अशब्दम्) Without sound; soundless ; (refers to Brahman).

ASHANAAYAA : (अशनाया) Hunger; food-carrier.

ASHAREERAKA : (अशरीरक) Bodiless.

ASHRUPAATA : (अश्रुपात) Flow of tears.

ASHTAAKSHARA-MANTRA : (अष्टाक्षर मन्त्र) Mantra with eight letters : "Om Namō Narayanaya."

ASHTAANGA-YOGA : (अष्टांगयोग) Yoga with eight limbs : Raja-Yoga of Patanjali Maharshi.

ASHTAAVADHAANEE : (अष्टावधानी) One who does eight things at a time.

ASHUBHA : (अशुभ) Evil; inauspicious.

ASHUBHA-VAASANAA : (अशुभ वासना) Impure desire or tendency.

ASHUCHI : (अशुचि) Impure; not clean.

ASHUDDHA : (अशुद्ध) Unpurified; not pure.

ASHUDDHA-MAAYAA : (अशुद्ध माया) Maya preponderating with Rajas; this is Avidya Upadhi of Jiva; this is termed as Malina-Maya or Malina-Satva; impure Maya; this is Avidya or Malina-Satva or impure Satva mixed with Rajas and Tamas.

ASHUDDHA-MANAS : (अशुद्ध मनस्) Impure mind; lower mind with evil impressions.

ASHUDDHA-SANKALPA : (अशुद्ध संकल्प) Impure resolve.

ASHUDDHI : (अशुद्धि) Impurity.

ASHUKLA : (अशुक्ल) Not white; black.

ASHWAMEDHA-YAJNA : (अश्वमेधयज्ञ) Horse-sacrifice; an elaborate Vedic ceremonial undertaken by kings to attain son or sovereignty.

ASHWANAYA : (अश्वनय) Horse-carrier.

ASHWATTHA-VRIKSHA : (अश्वत्थवृक्ष) The sacred peepal tree.

ASIDDHA : (असिद्ध) Not perfected; unrealised.

ASMAT : (अस्मत्) Pertaining to us or me.



ASMI : (अस्मि) (I) am; (I) exist.

ASMITAA : (अस्मिता) Egoism ; "I"-ness; "am" ness.

ASMITAANAASHA : (अस्मितानाश) Destruction of egoism or "I"ness.

ASMITAA-SAMAADHI ; (अस्मिता समाधि) Superconscious state immediately below Asamprajnata with the only or sole feeling of "I am" or "I exist", "Aham Asmi".

ASMRITI : (अस्मृति) Forgetfulness; state of unconsciousness.

ASOOYAA : (असूया) Jealousy; envy.

ASPARSHA : (अस्पर्श) Touchless; name of Brahman.

ASTEYA : (अस्तेय) Non-stealing; one of the five items of Yama in Ash-tanga-Yoga.

ASTHIRA : (अस्थिर) Wavering and unsteady.

ASTHoola : (अस्थूल) Without grossness; subtle; Brahman..

ASTI : (अस्ति) Exists; is; Brahman.

ASTI-BHAATI-PRIYA : (अस्तिभाति-प्रिय) Sat-chid-ananda; the eternal qualities inherent in Brahman.

ASTRA : (अस्त्र) Missile; weapon in-voked with a mantra.

ASU : (असु) Any pursuit for maintenance of life; breath or life; the Prana-Vayu or the five pranas.

ASURA : (असुर) Demon; evil ten-dency in man.

ATAD-VYAAVRITTI : (अतद्व्यावृत्ति) The process of knowing the truth through a thing opposed to it; e. g., Atma is distinct from the three bodies.

ATADVYAAVRITTI-SAMAADHI: (अतद्व्यावृत्तिसमाधि) Samadhi that does not care or require the aid of other ; Samadhi attained through the negation of Anatma.

ATANU : (अतनु) Bodiless; Brahman.

ATARKYA : (अतर्क्य) That which cannot be reasoned out; Brahman.

ATEENDRIYA : (अतीन्द्रिय) Beyond the reach of the senses.

ATEENDRIYA-SUKHA : (अतीन्द्रिय सुख) Happiness beyond the reach of the senses; the Bliss of Brahman or the Absolute Self.

ATEETA : (अतीत) Past; above; beyond; transcendent.

ATIGRAHA : (अतिग्रह) Object of sense.

ATILAAGHAVA : (अतिलाघव) Exceeding lightness.

ATI-PRASHNA : (अतिप्रश्न) Too much questioning; questioning carried to the extreme; transcendental ques-tion.

ATISHAYA : (अतिशय) Excess; pre-eminence; highest perfection.

ATISOOKSHMA : (अतिसूक्ष्म) Ex-tremely subtle.

ATITHI : (अतिथि) Guest.



**ATITHI-YAJNA :** (अतिथि यज्ञ) Entertaining and feeding of the guests; one of the Pancha-Maha-Yajna; or daily duties enjoined upon the householder.

**ATIVAARIKATVA :** (अतिवार्हिकत्व) A stage of being able to convey to the other bodies; the diety appointed by God to help in the conveying of the Sukshma (subtle) body to other bodies at the expiry of good actions which contribute to the enjoyment of material pleasures.

**ATIVARNAASHRAMEE;** (अतिवर्णाश्रमी) One who has transcended the order and stage of life. A Paramahansa or an Avadhoota.

**ATIVYAAPTI :** (अतिव्याप्ति) Redundancy; this is one of the three tests of understanding an object; this arises when the characteristics pointed out are found in or are common to other objects also; for instance, the cows are four-legged. Here not only cows but also other animals have four legs. Hence redundancy.

**ATIVYAAPTI-DOSHA:** (अतिव्याप्ति दोष) A fallacy in Nyaya where a definition is unwarrantedly stretched beyond its legitimate denotation, e. g., a cow is a horned animal. Here the definition "horned animal" can be applied to all other horned animals also.

**ATYANTA :** (अत्यन्त) Too much; to the extreme.

**ATYANTA-ABHAAVA :** (अत्यन्ताभाव) Complete non-existence; extreme unreality like the horn of a hair or a lotus in the sky or the son of a barren woman.

**ATYANTA-ASAT :** (अत्यन्तासत्) Extremely non-existent; (similar to Atyanta-Abhaava.)

**AUDAASEENYA :** (औदासीन्य) Indifference to all sense-experience and pairs of opposites; a high state of Jnana.

**AUSHADHI :** (औषधि) Herb; medicine.

**AVAANGMANOGOCCHARA :** (अवाङ्मनोगोचर) Beyond the reach of speech and mind; Brahman or the Self.

**AVAANTARA-VAAKYA :** (अवान्तर वाक्य) In Vedanta, the secondary or intermediate saying or sentence employed to define Brahman before initiating the disciple into the significance of the highest Mahavakya of Absolute Identity.

**AVACCHEDA :** (अवच्छेद) Delimitation; section.

**AVACCHEDA-UPAADHI :** (अवच्छेद उपाधि) Limiting condition; limiting adjunct.

**AVACCHEDA-VAADA :** (अवच्छेद वाद) Doctrine of limitation; doctrine that the soul is the highest Self limited by adjuncts.



## AVACCHINNA-CHAITANYA

### AVACCHINNA-CHAITANYA :

(अवच्छिन्न चैतन्य) Consciousness limited by adjuncts.

AVADHOOTA : (अवधूत) An ascetic who has renounced the world; the sixth order of samnyasins, usually naked; the highest stage of asceticism or Tapas.

AVAIKALYA : (अवैकल्य) Perfection; non-distraction.

AVAJNAA : (अवज्ञा) Disdain; contempt.

AVAROHA : (अवरोह) Descent.

AVASAANA : (अवसान) End; completion; termination.

AVASTHAA : (अवस्था) State.

### AVASTHAANTARGATAPRAAPTI :

(अवस्थांतर्गतप्राप्ति) The state of the effect being resolved or involved into the cause.

AVASTHAASTHITI : (अवस्थास्थिति) Permanent abiding; changelessness.

AVASTHAATRAYA : (अवस्थान्नय) Three states of waking, dreaming and sleeping.

AVASTU : (अवस्तु) Non-material; non-substance; nothing; without the characteristic of a thing as being space-bound and time-tied; unsubstantial,

AVATAARA : (अवतार) Descent; it is a coming down of the Divine into the human plane; incarnation.

## AVIDYAA-SAMSKAARA

AVATAARA-VAADA : (अवतारवाद) The doctrine that holds that God takes human form.

AVAYAVA : (अवयव) Member; limb.

AVEECHI : (अवीचि) Waveless; also the name of a region in hell.

AVIBHAAGA ; (अविभाग) Non-separation; non-distinction.

AVICCHINNA : (अविच्छिन्न) Continuous; undivided; not cut off.

AVIDHI : (अविधि) Rites done not in accordance with injunctions of the Shastras; not according to the formulae of the Shastras.

AVIDYAA : (अविद्या) Ignorance; nescience; a Shakti or illusive Power in Brahman which is sometimes regarded as one with Maya and sometimes as different from it. It forms the condition of the individual soul and is otherwise called Ajnana or Ashuddha-Maya. It forms the Karana-Shareera of Jiva. It is Malina or impure Satva.

AVIDYAANAASHA : (अविद्यानाश) Destruction of ignorance; Liberation from bondage of embodiment.

AVIDYAA-NIVRITTI : (अविद्यानिवृत्ति) Removal of ignorance; Moksha.

AVIDYAA-SAMSKAARA : (अविद्या संस्कार) The impression of basic ignorance.



**AVIDYOPAADHI PARICCHINNA :**

(अविद्योपाधिपरिच्छिन्न) This is Jiva's nature: Paricchinna is divided; finite; Jiva is finite with limiting adjunct of ignorance.

**AVIJNAATA :** (अविज्ञात) Unknown; Brahman.

**AVIKAARI :** (अविकारि) Immutable; Brahman.

**AVIMUKTA :** (अविमुक्त) The non-liberated soul.

**AVINAASHEE :** (अविनाशी) Indestructible; Brahman.

**AVIRATI :** (अविरति) Non-dispassion; sensual indulgence.

**AVIRODHA :** (अविरोध) Without contradiction; the non-opposition of other means of right knowledge and other systems of philosophy to the same principle; the business of reasoning; the second chapter of the Brahma-Sutras is called Avirodha-Adhyaya.

**AVISHWAASA :** (अविश्वास) Distrust.

**AVYAAKRITA :** (अव्याकृत) Undifferentiated; undefined.

**AVYAAPTI :** (अव्याप्ति) Non-inclusion or exclusion of part of a thing defined. When you say, "the cow is of a tawny colour", the object cow is subject to the fault of Avyapti, as the tawny colour is an attribute of one class of cows only and not of the whole class.

**AVYABHICHAARINEE-BHAKTI :**

(अव्यभिचारिणी भक्ति) Devotion to one thing alone; Unswerving love to any particular aspect of the Lord.

**AVYAKTA :** (अव्यक्त) Unmanifest; invisible.

**AVYAKTA-DRISHTI :** (अव्यक्त दृष्टि) The view from the standpoint of the Infinite, Eternal, Whole.

**AVYAKTA-NAADA :** (अव्यक्त नाद) Unmanifested sound.

**AVYAPADESHYA :** (अव्यपदेश्य) Indescribable.

**AVYAVAHAARA :** (अव्यवहार) Free from worldly activities or concern.

**AVYAVAHAARYA :** (अव्यवहार्य) Non-usable; beyond worldly concerns.

**AVYAVAHITA :** (अव्यवहित) Near; immediate; direct; without any intervening object.

**AVYAYA :** (अव्यय) Inexhaustible; undiminishing; unchangeable.

**AYAMA :** (अयम) Non-restraint; indulgence.

**AYAMAATMAA BRAHMA :** (अयमात्मा ब्रह्म) This Self is the Absolute or Brahman; One of the four Upanishadic Mahavakyas.

**AYANA :** (अयन) Movement; The sun's passage northward and southward from the equator.

**AYUKTA :** (अयुक्त) He who has no concentration; one who is not a Yogi.

**AYUTA :** (अयुत) Detached; not connected; separate; uninterrupted; undisturbed.

**AYUTA-SIDDHA :** (अयुतसिद्ध) Proved to be inseparable and inherent.

**AYUTA-SIDDHI :** (अयुतसिद्धि) The proof of inseparability of certain things and notions according to Vaisheshika Philosophy.



## B

**BAADHITA:** (बाधित) Cancelled; refuted; contradicted.

**BAAHYA:** (बाह्य) External.

**BAAHYA-KAARANA:** (बाह्यकारण) Outer instrument as eye, ear, etc.

**BAAHYA-VISHAYA-PRATYAKSHA:** (बाह्यविषयप्रत्यक्ष) External objective perception; direct cognition of sense-objects.

**BADDHA:** (बद्ध) Bound; one who is in a state of bondage.

**BAHIH-PRAJNA:** (बहिःप्रज्ञा) Objective consciousness as in waking state.

**BAHIR:** (बहिः) Outward; external.

**BAHIRANGA-LAKSHYA:** (बहिरंगलक्ष्य) Concentration upon an external object or point in space.

**BAHIRDHAUTI:** (बहिर्धौति) External washing and cleansing.

**BAHIRMUKHA:** (बहिर्मुख) Externally faced; inclined towards outwards consciousness.

**BAHIRMUKHAVRITTI:** (बहिर्मुखवृत्ति) The outgoing mode or tendency of the mind.

**BAHIRVRITTINIGRAHA:** (बहिर्वृत्तिनिग्रह) Restraint of the outgoing waves of the mind.

**BAHISHKRITA:** (बहिष्कृत) Outcast; a form of Antardhuti in which the belly is by Kakini-mudra filled with air, which is retained for half a Yama, and then sent downwards.

**BAHOODAKA:** (बहूदक) The second of the six types of Sanyasins who wears tuft of hair.

**BAHUDAK SHINA:** (बहुदक्षिण) Ashwamedha sacrifice in which many presents or great donations are offered to the priests or Ritviks.

**BAHUDHAA:** (बहुधा) Various; diversely; in many ways.

**BAHU-SYAAM:** (बहुस्यी) May I be many.

**BAHUTVA:** (बहुत्व) Plurality.

**BAHUVVEERYA:** (बहुवीर्य) Enormous power.

**BANDHA:** (बन्ध) Bondage; tie or knot; a certain class of exercises in Hatha Yoga.

**BANDHA-MOKSHA:** (बन्धमोक्ष) Bondage and freedom.

**BASTI:** (बस्ति) The purificatory exercise for congested bowels; internal cleaning of the bowels thoroughly by drawing water through the anus; the Yogic enema.

**BEEJA:** (बीज) Seed; source.

**BEEJAAKSHARA:** (बीजाक्षर) The root-letter or the seed letter in which there is the latent-power of a mantra.

**BEEJAATMAA:** (बीजात्मा) The subtle inner self; Sukshmatma; Sutratma or Antaryamin.



## BHAAGA

## BHAGTI-YOGEE

**BHAAGA :** (भाग) Portion; division.

**BHAAGA-TYAAGA-LAKSHANA :**

(भागत्यागलक्षण) Otherwise known as Jahadajahallakshana; e. g , He is this Devadatta, abandoned partly to show the identity of Jiva and Brahman in "Tat-Twam-Asi" Mahavakya; the Vachyarth of Tat and Twam is abandoned and the Lakshyarth (real meaning) of Tat and Twam (Brahman in Ishwara and Kutastha in Jiva) is taken.

**BHAAGAVATA :** (भागवत) An adorer of Bhagavan or Vishnu as God. The Bhagavatam is the name of a Purana, regarded by the Vaishnavas as their scripture.

**BHAAGAVATA-DHARMA:** (भागवतधर्म) The law of Vaishnava dispensation of adoration and love. Also known as Satvata-Dharma.

**BHAANA :** (भान) Manifestation; appearance.

**BHAATI ;** (भाति) Shines; illumines; intelligence; consciousness.

**BHAAVA :** (भाव) Attitude mostly expressing a particular relationship with God; any of the five such attitudes prescribed by Vaishnavism; viz., Shanta, Dasya, Sakhya, Vatsalya and Madhurya; mental attitude or feeling; being; individual soul; subjective state of being; attitude of mind; state of realisation in the heart or mind;

right feeling and frame of mind; right intention; right imagination; right mental disposition; purity of thought.

**BHAAVA-ADVAITA :** (भावैक्यत) Advaitic Unity in feeling

**BHAAVANAA :** (भावना) Feeling; mental attitude.

**BHAAVANAA-SHAKTI :** (भावना शक्ति) Power of imagination.

**BHAAVA-PADAARTHA :** (भाव पदार्थ) Thing that exists.

**BHAAVA-ROOPA :** (भावरूप) Positive nature of factual being.

**BHAAVA SAMAADHI :** (भाव समाधि) Superconscious state attained by Bhaktas or devotees through intense divine emotion.

**BHAAVA-VASTU :** (भाव वस्तु) (same as Bhava-Padartha) : thing that exists.

**BHAGAVAN :** (भगवान्) The Lord ; Narayana or Hari.

**BHAJANA :** (भजन) Worship (of the Lord); praise (of the Lord); taking refuge in (the Lord).

**BHAKTA :** (भक्त) Devotee; votary.

**BHAKTI :** (भक्ति) Devotion; love (to God).

**BHAKTI-MAARGA :** (भक्ति मार्ग) The path of devotion to attain Divinity.

**BHAKTI-YOGEE:** (भक्ति योगी) One who strives to attain union through the scheduled spiritual discipline of the path of devotion.



## BHANDAARA

BHANDAARA : (भण्डार) Store-house.

BHARTAA : (भर्ता) Supporter; Ishwara.

BHAUTIKA : (भौतिक) Pertaining to or composed of elements; material; physical.

BHAYA : (भय) Fear.

BHEDA : (भेद) Difference; splitting.

BHEDAABHEDA : (भेदाभेद) Difference and non-difference; a system of philosophy where the individual is different from and one with the Supreme Soul.

BHEDAAHAMKAARA : (भेदाहंकार) The differentiating ego; sense of separateness.

BHEDA-BUDDHI : (भेदबुद्धि) The intellect that creates differences; (the Vyavaharika buddhi that diversifies everything).

BHEDA-JNAANA : (भेदज्ञान) Consciousness of difference; worldly consciousness.

BHIKSHAA : (भिक्षा) Alms.

BHIKSHU : (भिक्षु) Monk; mendicant; sanyasin.

BHINNA : (भिन्न) Different; cut off; broken; variegated.

BHOGA : (भोग) Experience; perception; enjoyment.

BHOGABHOOMI : (भोग भूमि) Land of experience or enjoyment.

## BHOOTASHAKTI

BHOGYA : (भोग्य) Object of experience or enjoyment.

BHOKTAA : (भोक्ता) Subject of experience or enjoyment.

BHOKTRITVA : (भोक्त्रित्व) The state of being an experienter or enjoyer.

BHOOH : (भू) The earth-plane.

BHOOMAA : (भूमा) The Unconditioned; Infinite; Brahman.

BHOOMIKAA : (भूमिका) Step or stage; state; degree.

BHOOTA : (भूत) What has come into being; an entity as opposed to the unmanifested; any of the five elementary constituents of the universe; element or elemental.

BHOOTAATMAA : (भूतात्मा) The lower self.

BHOOTABHAVISHYATVARTAMAANA : (भूतभविष्यद्वर्तमान) Past, future and present.

BHOOTAJANYA : (भूतजन्य) Born of the elements.

BHOOTAJAYA : (भूतजय) Conquest over the elements or the body.

BHOOTAPATI : (भूतपति) The Lord of beings; a name of Siva.

BHOOTASHAKTI : (भूतशक्ति) Power in matter; subtle material elements; permanent atoms; Bhootatanmaatras.



**BHOOTASHUDDHI :** (भूतशुद्धि)

Purification of the elements of the body.

**BHOOTASIDDHI :** (भूतसिद्धि) Perfect control over the elements and the body.

**BHOOTAYAJNA :** (भूतयज्ञ) An offering to the sub-human creatures; one of the five sacrificial rites enjoined on the Hindu house-holder.

**BHRAANTI :** (भ्रान्ति) Delusion; wrong notion; false idea or impression.

**BHRAANTIDARSHANA :** (भ्रान्तिदर्शन) Mistaken notion.

**BHRAANTIJA :** (भ्रान्तिज) Born of delusion or misconception.

**BHRAANTIMAATRA :** (भ्रान्तिमात्र) Mere illusion or delusion.

**BHRAANTISUKHA :** (भ्रान्तिसुख) Illusory pleasure; deluding happiness.

**BHRAMA :** (भ्रम) Illusion; delusion; rotation; wandering.

**BHRAMARAKEETANYAAYA :** (भ्रमरकीटन्याय) The analogy of the wasp and the caterpillar, which states how the caterpillar gets transformed into a wasp by intense thinking of the latter. Even so the Jiva becomes Brahman Itself by meditating intensely on the latter. (See Arundhateenyaaya).

**BHRAMSHA :** (भ्रंश) A definite fall from the principle of the Yoga; total destruction.

**BHRASHTA :** (भ्रष्ट) Fallen from the way of Yoga.

**BHRIKUTI :** (भृकुटि) Space between the eye-brows.

**BHROOMADHYADRISHTI :** (भ्रूमध्य दृष्टि) Gaze at the space midway between the eye-brows.

**BHUJANGAASANA :** (भुजङ्गासन) Cobra-pose of the Hatha-Yogins.

**BHUKTI :** (भुक्ति) Material enjoyment.

**BHUVAH :** (भुवः) The higher etheric or the astral world.

**BHUVANA :** (भुवन) World.

**BIMBA :** (बिम्ब) Original; (Brahman).

**BIMBAPRATIBIMBAVAADA :** (बिम्ब-प्रतिबिम्बवाद) The doctrine that the Jiva is a reflection of Brahman; Jiva who is the reflection of Brahman is not therefore a distinct thing from but is absolutely one with it. This is one phase of the theory of reflection which lays stress on the identity of the reflection and the original.

**BINDU :** (बिन्दु) Point; dot; seed, source, the basis from which emanated the first principle, Mahattattwa according to the Tantra-Shastra.



**BINDU-JAAGRAT :** (बिन्दुजाग्रत)

The first Ajnana-Bhoomika.

**BODDHAVYALAKSHANA :** (बोद्ध-  
व्यलक्षण)

That which is to be known.

**BODHA :** (बोध) Spiritual Wisdom ;  
knowledge ; intelligence.

**BODHAIKATAA :** (बोधैकता) Oneness  
of consciousness.

**BRAAHMANA :** (ब्राह्मण) A section of  
each of the Vedas dwelling on the  
meaning and use of the Vedic hymns ;  
the first of the four Varnas or castes  
of Hindu social order ; Man of  
wisdom ; realised sage.

**BRAHMAA :** (ब्रह्मा) God as creator ;  
the first of the created beings ;  
Hiranyagarbha or cosmic Intelligence.

**BRAHMAABHYAASA :** (ब्रह्माभ्यास)  
Meditation or chintana on Brahman ;  
Nididhyasana ; Reflection on Brahman ;  
conversing on Brahman, discussing  
about Brahman, etc., that is calculated  
to realise Brahman.

**BRAHMAAKAARAVRITTI :** (ब्रह्माकार-  
वृत्ति) The sole ultimate thought  
of Brahman alone to the exclusion of  
all other thoughts that is arrived at  
through intense Vedantic meditation.

**BRAHMAANANDA :** (ब्रह्मानन्द) Bliss  
of the Infinite Absolute ; Supreme  
Transcendental Joy.

**BRAHMAANDA :** (ब्रह्माण्ड) Brahma's  
egg ; the macrocosm.

**BRAHMAANUBHAVA :** (ब्रह्मानुभव)

Self-realisation ; God-realisation ; Abso-  
lute Experience.

**BRAHMAANUSANDHAANA :**

(ब्रह्मानुसंधान) Considering, thinking  
of, searching after, enquiring into,  
looking after, investigation of, ex-  
ploration into the nature of Brahman ;  
receiving of the Upadesha about  
Brahman and reflection upon It.

**BRAHMABHAAVA (NAA)**

(ब्रह्मभाव (ना) Feeling of identity with  
Brahman, as well as of everything is  
Brahman.

**BRAHMABHOOTA :** (ब्रह्मभूत) One  
who has become Brahman.

**BRAHMACHAAREE :** (ब्रह्मचारी) Celi-  
bate ; one who belongs to the first of  
the four ashramas or orders of life ;  
one who lives in purity and studies  
the Veda.

**BRAHMACHARYA :** (ब्रह्मचर्य) The  
first stage of Hindu, viz., celibate  
student's stage.

**BRAHMACHARYA-AASHRAMA :**

(ब्रह्मचर्याश्रम) Order of the students  
engaged in the study of the Vedas and  
service of the Guru or the preceptor.

**BRAHMACHINTANA :** (ब्रह्मचिन्तन)  
Constant meditation on Brahman.

**BRAHMADWAARA :** (ब्रह्मद्वार) Door  
of Brahman ; the entrance and  
exit of Kundalini in the passage to  
and from Siva.



**BRAHMAGRANTHI :** (ब्रह्मग्रन्थि) The knot of ignorance at the Muladhara Chakra.

**BRAHMA-JNAANA :** (ब्रह्मज्ञान) Direct Knowledge of Brahman.

**BRAHMALOKA :** (ब्रह्मलोक) The world of the four-headed creator.

**BRAHMAMUHOORTA :** (ब्रह्ममुहूर्त) Period of 1½ hours before sunrise.

**BRAHMAN :** (ब्रह्म) The Akhanda-Ekarasa-Satchidananda ; the Absolute Reality ; the Truth proclaimed in the Upanishads ; the Supreme Reality that is one and indivisible, infinite and eternal ; all-pervading, changeless, Existence ; Existence-Knowledge-Bliss-Absolute ; the Adhishthana or substratum of Jiva Ishwara and Maya ; Absolute Consciousness ; it is not only all-powerful, but all-power itself ; not only all knowing and blissful, but all-knowledge and Bliss Itself.

**BRAHMANAADEE :** (ब्रह्मनाडी) Sushumna ; pranic current that flows through the spinal canal according to Hatha-Yoga.

**BRAHMANISHTHA :** (ब्रह्मनिष्ठ) One who is established in the direct knowledge of Brahman.

**BRAHMAPARAAYANA :** (ब्रह्मपरायण) One whose faith and sole refuge is in Brahman.

**BRAHMARANDHRA :** (ब्रह्मरन्ध्र) Opening in the crown of the head ; head-fontanelle.

**BRAHMASAAKSHAATKAARA :** (ब्रह्मसाक्षात्कार) Realisation of Brahman ; direct experience of Absolute Being.

**BRAHMASAMSTHA :** (ब्रह्मसंस्थ) Grounded in Brahman ; Samnyaasin.

**BRAHMASHAKTI :** (ब्रह्मशक्ति) The Power of the Supreme Being.

**BRAHMASHROTRIYA :** (ब्रह्मश्रोत्रिय) He who has knowledge of the Vedas and the Upanishads.

**BRAHMASTHITI :** (ब्रह्मस्थिति) The establishment or dwelling in the Brahman.

**BRAHMATEJAS :** (ब्रह्मतेजस्) The effulgent splendour of Brahman.

**BRAHMA-UPAASANAA :** (ब्रह्मोपासना) Worship of the Infinite Brahman.

**BRAHMAVAADIN :** (ब्रह्मवादिन्) He who advocates that there is one existence alone ; viz., Param Brahma.

**BRAHMAVAAKYA :** (ब्रह्मवाक्य) Divine revelation, such as the Upanishads.

**BRAHMAVICHAARA :** (ब्रह्मविचार) Enquiry into Brahman.

**BRAHMAVID :** (ब्रह्मवित्) Knower of Brahman ; One who is in the 4th Jnana-Bhoomika, or Satvapatti.



## BRAHMAVIDVARA

**BRAHMAVIDVARA :** (ब्रह्मविद्वर)

One who has reached the 5th Jnana-Bhoomika or Asamsakti.

**BRAHMAVIDVAREEYA :** (ब्रह्मविद्वरीय)

One who functions in the 6th Jnana-Bhoomika or Padartha-abhaavana.

**BRAHMAVIDVARISHTHA :**

(ब्रह्मविद्वरिष्ठ) A full-blown Jnani; a Jivanmukta who has attained to the 7th Jnana-Bhoomika or Turiya.

**BRAHMAVIDYAA :** (ब्रह्मविद्या) Science of Brahman; knowledge of Brahman; learning pertaining to Brahman or the Absolute Reality.

**BRIHAT :** (बृहत्) Large; big; absolute; (from 'Brih' to expand.)

**BRIHAT-BRAHMAANDA :** (बृहत्-ब्रह्माण्ड) Great macrocosm.

## BUDDHIVYAAPAARA

**BRIHATTVA :** (बृहत्त्व) Vastness; largeness; Absoluteness.

**BUBHUKSHAA :** (बुभुक्षा) Desire to eat; hunger; will to enjoy.

**BUDDHA :** (बुद्ध) The enlightened one; full of knowledge.

**BUDDHI :** (बुद्धि) Intellect; understanding; reason.

**BUDDHISHAKTI :** (बुद्धिशक्ति) Intellectual power.

**BUDDHISHUDDHI :** (बुद्धिशुद्धि) Purity of intellect.

**BUDDHITATTVA :** (बुद्धितत्त्व) Principle of intelligence.

**BUDDHIVYAAPAARA :** (बुद्धिन्यापार) Functioning of the intellect.



## C

**CHAANDRAAYANAVRATA :** (चान्द्रा-यणव्रत) This is an observance in which

beginning with 15 morsels of food on a full-moon day, a person lessens them one by one daily until he takes no food on the new moon day and again increases them one by one till he reaches the same 15 morsels on the next full-moon day.

**CHAARANA :** (चारण) A class of super-human beings.

**CHAARVAKA :** (चार्वाक) The founder of the materialistic school of philosophy; pertaining to his school of thought.

**CHAITANYA ;** (चैतन्य) The consciousness that knows itself and knows others; absolute consciousness.

**CHAITANYAMAYEE :** (चैतन्यमयी) Full of (all-) consciousness; an attribute of Maya.

**CHAITANYASAMAADHI :** (चैतन्य समाधि) The state of superconsciousness which is marked by absolute self-awareness and illumination as distinguished from Jada-Samadhi.

**CHAKRA :** (चक्र) Plexus; centre of energy in the human system.

**CHAKRAAYUDHA :** (चक्रायुध) The weapon or discus of Lord Vishnu or Sri Krishna; Sudarshana.

**CHAKSHU :** (चक्षुः) Eye; the subtle organ of sight; sense of seeing.

**CHANCHALA :** (चञ्चल) Wavering; fickle.

**CHANCHALATVA :** (चञ्चलत्व) Fickleness; tossing of the mind.

**CHANCHALAVRITTI :** (चञ्चलवृत्ति) The natural wavering tendency of the mind.

**CHANDRANAADDEE :** (चन्द्रनाडी) Idaa; the lunar current that flows through the left nostril.

**CHAPALATAA :** (चपलता) Activity; craving; fickleness.

**CHARA :** (चर) Capable of moving about; unstable.

**CHARANA :** (चरण) Foot; one-fourth; conduct.

**CHARU :** (चरु) A preparation of boiled rice, milk, sugar and ghee, to be offered into fire or gods; a sattvik regimen usually taken by Yogic practitioners and celibates.

**CHATURVARGA :** (चतुर्वर्ग) Fourfold aims; Dharma, Artha, Kama and Moksha.

**CHATURYUGA :** (चतुर्युग) The four ages of the Hindu world-cycle; Krita, Treta, Dwapara and Kali.

**CHESHTAA :** (चेष्टा) Endeavour; effort; activity.

**CHETAS :** (चेतस्) Sub-conscious mind.



CHHALA : (छल) Quibble.

CHIDAABHAASA : (चिदा भास)  
Reflected consciousness; (Jiva) : the reflection of intelligence.

CHIDAABHAASACHAITANYA : (चिदा भास चैतन्य) Reflection of consciousness from Kutastha-Brahman.

CHIDAAKAASHA : (चिदा काश)  
Brahman in Its aspect as limitless knowledge; unbounded intelligence. This is a familiar concept of the Upanishads. It is not meant that the physical ether is consciousness. The Pure Consciousness (Chit) is like the ether (Akasha), an all-pervading continuum.

CHIDAANANDA : (चिदानन्द) Consciousness-Bliss.

CHIDDHARMA : (चिद्धर्म) The essential quality or nature of the mind.

CHIDGHANA : (चिद्धन) Mass of Consciousness.

CHINMAATRA : (चिन्मात्र) Mere Consciousness; Consciousness alone.

CHINMAATROHAM : (चिन्मात्रोऽहम्)  
I am Chinmaatra; I am Pure Consciousness alone.

CHINMAYA : (चिन्मय) Full of consciousness.

CHINTAA : (चिन्ता) Sorrow; worry.

CHINTANA : (चिन्तन) Thinking; reflecting.

CHIT : (चित्) The principle of universal intelligence or consciousness.

CHITSAAMAANYA : (चित्सामान्य)  
Basic universal consciousness.

CHITSHAKTI : (चित्शक्ति) Power of intelligence.

CHITSWAROOPA : (चित्स्वरूप)  
Of the very form of pure intelligence or consciousness.

CHITTA : (चित्त) Mind-stuff; sub-conscious mind.

CHITTAAKAASHA : (चित्ताकाश)  
Mental ether; mind conceived of as ether (all-pervading).

CHITTAPRASAADANA : (चित्तप्रसादन)  
Peace or tranquillity of mind.

CHITTASHUDDHI : (चित्तशुद्धि)  
Purification of the mind; purity of conscience.

CHITTAVIDYAA : (चित्तविद्या)  
Psychology; science of the mind and the sub-conscience.

CHITTAVIMUKTI : (चित्तविमुक्ति)  
Freedom from the bondage of the mind.



## D

DAANA : (दान) Charity; giving.

DAARASUTAISHANAA : (दारसुतैषणा)  
Desire for wife and children (son).

DAASA : (दास) Slave; servant.

DAASYA : (दास्य) The attitude of a devotee expressing the relationship of a servant with God.

DAGDHA AVASTHAA : (दग्धावस्था)  
State of being burnt up by the fire of knowledge; Jivanmukti.

DAHARA KAASHA : (दहरा काश)  
Knowledge-space; ether of the heart.

DAITYA : (दैत्य) A class of mighty beings in whom the "Aasura" guna predominates; the demons of Hindu Puranas; Titan; giant.

DAIVA : (दैव) Bhagavan who controls all beings and gives them what is their due; fate; destiny; controlling Power.

DAIVAVANEER : (दैववाणी) Heavenly voice (actually heard by pure souls).

DAIVEE : (दैवी) Same as "Divya"; Divine.

DAIVEESAMPAT : (दैवीसंपत्) Divine wealth; Divine qualities.

DAKSHA : (दक्ष) Expert; intelligent; wise; able.

DAMA : (दम) Control of the outer senses; one of the six-fold virtues.

DAMBHA : (दंभ) Hypocrisy; pride.

DANDA : (दण्ड) The staff of a mendicant or a Sanyasin; native physical exercise; punishment.

DANDASHAKTI : (दण्डशक्ति) Sceptre; the rod of power; power through autocracy or punishment.

DANTADHAUTI : (दन्त धौति) Cleaning of the teeth.

DARBHA (दर्भ) A kind of grass held sacred for religious and spiritual purposes.

DARPA : (दर्प) Arrogance; pride.

DARSHANA : (दर्शन) Insight; way of seeing; vision; system of philosophy; making visible.

DASHAAVADHAANA : (दशाव धान)  
Doing ten things at a time.

DATTA : (दत्त) Given; adopted; give.

DAURMANASYA : (दोर्मनस्य) Despair; evil disposition.

DAYAA : (दया) Mercy; compassion.

DEEKSHAA : (दीक्षा) Initiation; consecration.

DEENA : (दीन) Humble; helpless.

DEENADAYAALU : (दीनदयालु)  
Merciful towards the helpless.

DEERGHAA : (दीर्घ) Long; prolonged.

DEERGHASWAPNA : (दीर्घस्वप्न)  
Long dream; usually referred to show the unreal nature of the world.



## DEHA

- DEHA :** (देह) Physical body.
- DEHAABHIMAANA :** (देहाभिमान) Egoistic attachment to the body.
- DEHAADHYAASA :** (देहाध्यास) False identification with the body.
- DEHAATMABUDDHI :** (देहात्मबुद्धि) The intellect that makes one to identify with the body.
- DEHASHUDDHI :** (देहशुद्धि) Purity or purification of the body.
- DEHAVIDYAA :** (देहविद्या) Physiology.
- DEHEE :** (देही) One who has a body. the conscious embodied self; jiva or the individual soul.
- DESHA :** (देश) Place; space; country.
- DESHAATEETA :** (देशातीत) Spaceless; beyond space.
- DESHAKAALA :** (देशकाल) Space-time.
- DESHAKAALASAMBANDHA :** (देशकालसंबंध) Extended in space and located in time; having connection with space and time; space-time-relation.
- DEVALOKA :** (देवलोक) One of the higher subtler worlds; the world of the gods or the celestials.
- DEVATAA :** (देवता) The deity that receives the worship of men and gives them what they desire. The term is also applied to the Lord who receives the worship of all and gives them what they seek. He is known as the Highest Devata.

## DHARMADAASA

- DEVAYAANA :** (देवयान) The path of the gods. One of the paths taken by the Jiva after leaving the physical body.
- DEVAYAJNA :** (देवयज्ञ) One of the five daily sacrificial rites enjoined on all householders, in which oblations are offered to various deities.
- DHAARANAA :** (धारणा) Concentration of mind.
- DHAARANAASHAKTI :** (धारणाशक्ति) Power of grasping and retaining the ideas.
- DHAARANAAYOGA :** (धारणायोग) The Yoga of concentration before the stage of Dhyana and Samadhi.
- DHAATU :** (धातु) Element; metal; the vital force in man by conserving which through celibacy the Yogi develops Ojas and Tejas.
- DHAIRYA :** (धैर्य) Boldness; courage.
- DHANA :** (धन) Wealth; riches.
- DHANADHAANYABALA :** (धनधान्यबल) Money and grain power; Power of wealth and estate.
- DHANURAASANA :** (धनुरासन) Bow-pose (posture) of the Hatha-Yogins.
- DHARMA :** (धर्म) Righteous way of living; as enjoined by the sacred scriptures; characteristics; virtue.
- DHARMADAASA :** (धर्मदास) Slave of duty; lawful slave.



**DHARMAMEGHASAMAADHI :**

(धर्ममेघसमाधि) The state of superconsciousness or Samadhi is called cloud of virtue in as much as it showers nectar drops of immortality through knowledge of Brahman, when all the hosts of Vasanas are entirely destroyed ; The cloud of virtue is the name given to S a m a d h i in Ashtanga-Yoga of Patanjali.

**DHARMAPARISHAT :** (धर्मपरिषत्) Assembly of the wise.

**DHARMEE :** (धर्मी) Substratum ; that which possesses the Dharma.

**DHAUTI :** (धौति) The exercise for cleaning stomach in Hatha Yoga.

**DHEERA :** (धीर) Steadfast ; bold ; courageous.

**DHEEVAASANAA :** (धीवासना) The mind which assumes the finest stage and which then contains in bud-like form all the impressions of actions has its vasanas called thus.

**DHOOMAMAARGA :** (धूममार्ग) The path of smoke, as distinguished from the path of light, taken by the Jiva in its heavenward journey ; Pitriyana.

**DHRITI :** (धृति) (Spiritual) patience.

**DHWANI :** (ध्वनि) Tone ; sound ; the subtle aspect of the vital shakti of the Jiva in the vibration.

**DHWANYAATMAKASHABDA :**

(ध्वन्यात्मकशब्द) Unlettered sound caused by the striking of two things together which is meaningless.

**DHYAANA :** (ध्यान) Meditation ; contemplation.

**DHYAANAGAMYA :** (ध्यानगम्य) Attainable through meditation.

**DHYAANIKA :** (ध्यानिक) Pertaining to Dhyana or meditation.

**DHYEYA :** (ध्येय) Object of meditation or worship ; purpose behind action.

**DHYEYAROOPA :** (ध्येयरूप) The form for the purpose of meditation.

**DHYEYATYAAGA :** (ध्येयत्याग) Renunciation of object in meditation ; Absolute Experience or Nirvikalpa Samadhi.

**DIGAMBARA :** (दिगंबर) Nude ; clad with quarters.

**DIGVIJAYA :** (दिग्विजय) Conquest of the quarters (world), either military or cultural.

**DIKSHAKTI :** (दिक्शक्ति) The power of illusion that produces the consciousness of space.

**DINACHARYA :** (दिनचर्य) Daily conduct ; daily activity.

**DISHAA :** (दिशा) Quarter.



## DISHTAM

**DISHTAM :** (दिष्टं) Unseen power in Karma that links up the act and its fruit ; destiny or fate.

**DIVYA :** (दिव्य) Divine ; heavenly ; celestial : sacred ; luminous ; supernatural.

**DIVYAACHAARA :** (दिव्याचार) Conduct of the godly ones ; a Tantrika course of spiritual discipline meant for the pure and advanced aspirants.

**DIVYACHAKSHU :** (दिव्य चक्षु) Divine eye.

**DIVYADRISHTI :** (दिव्यदृष्टि) Divine vision.

**DIVYAGANDHA :** (दिव्यगन्ध) Superphysical scent (smell).

**DOSHA :** (दोष) Defect ; shortcoming.

**DOSHADRISHTI :** (दोषदृष्टि) The vision that perceives defects.

**DRASHTAA :** (द्रष्टा) Subject ; seer ; perceiver,

**DRAVATAA :** (द्रवता) Liquidity.

**DRAVYA :** (द्रव्य) Substance.

**DRAVYAADVAITA :** (द्रव्याद्वैत) Unity of substance or matter.

**DRAVYAGRAHANA :** (द्रव्यग्रहण) Appropriation of things.

**DRIDHA :** (दृढ) Firm ; unshaken.

**DRIDHABHOOMI :** (दृढ भूमि) Well-grounded in any state or state of Yoga.

## DUSHTANIGRAHA

**DRIDHASAMSKAARA :** (दृढसंस्कार) Well-grounded mental impression.

**DRIDHASUSHUPTI :** (दृढ सुषुप्ति) Deep sleep state.

**DRIDHATAA :** (दृढता) Firmness.

**DRIK :** (दृक्) Seer ; perceiver ; vision.

**DRISHTA :** (दृष्ट) The visible ; seen ; that which is perceived.

**DRISHTAANTA :** (दृष्टान्त) Instance ; illustration ; example.

**DRISHTISRISHTIVAADA :**

(दृष्टिसृष्टिवाद) The doctrine holding that the existence of the world is purely the outcome of the faculty of perception, and that actually nothing exists beyond imagination.

**DRISHYA :** (दृश्य) Perceived ; seen ; the world ; that which can be seen by the physical sense.

**DRISHYAPRAPANCHA :** (दृश्यप्रपञ्च) Phenomenal world that is visible to the eye.

**DROHA :** (द्रोह) Treachery ; offence.

**DUHKHA :** (दुःख) Pain ; misery ; sorrow ; grief.

**DUHKHAJIHAASAA :** (दुःखजिहासा) Wish to avoid pain and sorrow.

**DUSHKRITA :** (दुष्कृत) Demerit ; sin ; evil action.

**DUSHTANIGRAHA :** (दुष्टनिग्रह) Destruction of the wicked.



DWAADASHAANTA

DWAADASHAANTA : (द्वादशान्त)

The twelfth centre ; the 12th centre is identified by some with the pituitary centre in the head, there being six centres in the brain besides the 6 below the brain.

DWAARAKAARANA : (द्वारकारण)

Intermediate cause; Maya is supposed to be an intermediate cause of the universe, as the unchanging Brahman cannot be an independent cause. That which is not actually the cause but simply a conveying factor of the chief cause, is often found to inhere in the effect. As for instance, smoothness, etc., of the earth, the actual material cause are found to exist in jar, the real effect. They are the intermediate causes, so to say, acting between earth, the actual cause and the jar, the real effect.

DWAITAADWAITA-VIVARJITA :

(द्वैताद्वैतविवर्जित) Beyond monism and dualism ; destitute of both oneness and two-ness or multiplicity.

DWAITA-BHAAVA : (द्वैत भाव) Feeling of duality.

DWAITAVAADA : (द्वैतवाद) Dualism ; the doctrine of dual existence propounded by Madhwa.

DWANDVA : (द्वन्द्व) Pair of opposites.

DWANDVAATEETA : (द्वन्द्वातीत) Beyond the pairs of opposites, like heat and cold, hunger and thirst, pleasure and pain, etc.

DWANDVATAA : (द्वन्द्वता) State of duality.

DWAYAM : (द्वयम्) Two ; pair.

DWESHA : (द्वेष) Repulsion ; hatred ; dislike.

DWIJA : (द्विज) A term used to denote generally the first three of the four castes in Hindu society ; twice-born ; a Brahmana.

DWIPARAARDHA : (द्विपरार्ध) The two halves of Brahma's life.

DWYANUKA : (द्वयगुण) Diatom.



## E

EKA : (एक) One.

EKAADASHEE : (एकादशी) Eleventh day of the Hindu lunar fortnight.

EKAAGRATAA : (एकग्रता) One-pointedness of mind ; concentration.

EKAAMSHA : (एकांश) One portion or fraction.

EKAANTA : (एकान्त) Solitude ; seclusion.

EKAANTABHAAVA : (एकान्तभाव) Feeling of isolation or solitariness.

EKAANTAVAADA : (एकान्त वाद्) Monism.

EKAANTIKA : (एकान्तिक) Final or ultimate ; the Absolute.

EKAARNAVA : (एकार्णव) One boundless sea in which state the universe is described figuratively to exist during dissolution,—the potential causes of the next creation being described as the waters, Karana-salila of this all-pervading sea.

EKAAYANA : (एकायन) Union of thoughts ; monotheism.

EKABHAAVIKA : (एक भाविक) Unigenital ; uninatal ; of the same source or nature.

EKADANDEE : (एकदण्डी) A Sanyasin who holds one staff only.

EKADESHIKA : (एकदेशिक) One-sided ; localised.

EKAMEVAADVITEEYAM :

(एकमेवाद्वितीयम्) One alone without a second ; Brahman.

EKARASA : (एकरस) Homogeneous ; uniform ; one essence ; Brahman.

EKATAA : (एकता) Oneness ; homogeneity ; Absoluteness.

EKATVA : (एकत्व) Unity ; oneness.

EKOHAM BAHU SYAAM :

(एकोऽहं बहुस्याम्) May I, the One, become many ; this describes the primal idea which manifested itself from the One undivided Being prior to creation.

EVAM : (एव) Thus ; so ; in this manner.



## G

GAAMBHEERYA : (गाम्भीर्य) Gravity  
of demeanour.

GAANAPATYA : (गणपत्य) A  
Hindu sect worshipping God as  
Ganapati; a member of this sect ;  
pertaining to this sect.

GAARHAPATYA : (गार्हपत्य) Household.

GAARHAPATYAAGNI : (गार्हपत्याग्नि)  
One of the three fires of rituals kept  
by the Hindu householder.

GAARHASTHYA : (गार्हस्थ्य) The  
second stage of Hindu social life ;  
the married householder's stage.

GAAYATREE : (गायत्री) One of the  
most sacred Vedic Mantras or texts  
of the Hindus.

GAAYATREEVIDYAA : (गायत्री विद्या)  
The process of meditation taking  
Gayatree as the symbol for Brahman.

GADA (गद्) Disease or fever.

GADAA : (गदा) Club ; mace ; one of  
the weapons of Lord Vishnu.

GADAADHARA : (गदाधर) Wielder  
of the Gada ; An epithet of Lord  
Vishnu or Krishna.

GAGANA : (गगन) Sky ; firmament.

GAGANAARAVINDA : (गगनारविन्द)  
Sky-lotus ; a term used to denote an  
unreal or non-existent thing ; the  
world.

GAMANAKRIYAA : (गमनक्रिया) Action  
of going.

GAMBHEERA : (गम्भीर) Deep ;  
magnanimous ; dignified ; grand ;  
impervious ; grave.

GANAPATI : (गणपति) A Hindu deity;  
success-bestowing aspect of divinity.

GANDHA : (गन्ध) Smell ; scent.

GANDHARVANAGARA : (गन्धर्वनगर)  
Fantastic formation of clouds giving  
the appearance of mansions and  
cities ; therefore, any fanciful concep-  
tion without any real basis or sub-  
stratum ; the world.

GANDHATANMAATRA : (गन्धतन्मात्र)  
Subtle principle or root element of  
odour.

GARBHODAKA : (गर्भोदक) The  
primeval waters.

GARIMAA : (गरिमा) A power by which  
a Yogi becomes abnormally heavy ;  
one of the eight major Siddhis.

GARVA : (गर्व) Pride ; egotism ; arro-  
gance.

GATAAGATI : (गतागति) Going and  
coming ; passage after death.

GATI : (गति) State ; movement ; going.

GAUNA : (गौण) Secondary ; indirect.



**GAUNABHAKTI :** (गौणभक्ति) Culture of devotion through rituals as a preliminary course on the path of love or bhakti.

**GAUNAVRITTI :** (गौणवृत्ति)  
Figurative sense or secondary sense as in the instances ; (1) He is a lion ; he is not a lion, but he is brave as a lion. (2) Agnimanavaka ; student is fire ; he is not fire but his face is as brilliant as fire : This is a secondary power or "Shakti of words."

**GEETAA :** (गीता) Song ; conventionally refers to the renowned sacred text "Bhagavadgeeta" ; a philosophical text.

**GHANAPRAJNAA :** (घन प्रज्ञा) Massive and undifferentiated consciousness.

**GHATAAKAASHA :** (घटाकाश)  
The space bounded by the jar.

**GHATASHUDDHI :** (घटशुद्धि)  
Purification of the physical body.

**GHRAANA :** (घ्राण) Nose.

**GHRINAA :** (घृणा) Compassion ; pity ; aversion ; contempt.

**GONAYA :** (गोनय) Cow-carrier.

**GOODHAASAANAA :** (गूढवासना)  
Hidden subtle desire.

**GOTRA :** (गोत्र) Family ; lineage ; mountain.

**GRAAHAKA :** (ग्राहक) Cogniser ; receiver ; that which seizes or perceives ; sense-organ.

**GRAAHYA :** (ग्राह्य) Fit to be received ; sense-object.

**GRAAMA :** (ग्राम) Village ; multitude ; collection.

**GRAHA :** (ग्रह) Grip ; grasp ; planet ; eclipse.

**GRAHANA :** (ग्रहण) Organ ; acceptance ; reception ; eclipse.

**GRANTHI :** (ग्रन्थि) Tie or knot.

**GRIHASTHA :** (गृहस्थ) Householder.

**GUDA :** (गुद) Anus.

**GUHAA :** (गुहा) Cave.

**GUHYA :** (गुह्य) Secret ; genital.

**GUHYABHAASHANA :** (गुह्य भाषण)  
Private talk ; one of the breaks of Brahmacharya.

**GUNA :** (गुण) Quality born of nature.

**GUNAASHRAYA :** (गुणाश्रय) Dependent on Gunas ; consort of gunas.

**GUNAAATEETA :** (गुणातीत) Beyond the Gunas ; one who has transcended the three gunas.

**GUNAMAYA :** (गुणमय) Full of qualities or attributes.

**GUNASAAMYA :** (गुणसान्य) A state where the three gunas are found in equilibrium ; the supreme Absolute.

**GUNAVAADA :** (गुणवाद) A statement of quality.

**GUNEE :** (गुणी) Possessor of quality or qualities.

**GURU :** (गुरु) Teacher ; preceptor.

**GURUKRIPAA :** (गुरुकृपा) Preceptor's grace or blessing.

**GURUMANTRA :** (गुरुमन्त्र) Mantra in which one has been initiated by the Guru.



## H

HAANA : (हान) Destruction.

HAASYA : (हास्य) Mirth or amusement ; fun.

HALAASANA : (हलासन) The plough-pose when the body is made to imitate the Indian plough. Hala in Sanskrit means plough.

HAMSAMANTRA : (हंसमन्त्र) The Mantra " Soham " automatically and involuntarily uttered by the Jiva with every act of inspiration and expiration.

HAMSAYOGA : (हंसयोग) The teachings of Lord Hari to Brahma and the Kumaras to clear some Yogic doubt ; (this occurs in the S r i m a d - Bhagavatam).

HANUMAAN : (हनुमान्) A powerful deity ; the son of wind-God ; a great devotee of Sri Rama : the famous Monkey who helped Rama in his fight with Ravana.

HARI : (हरि) A Being who destroys the evil deeds of those who take refuge in Him ; a name of Bhagavan Narayana or Krishna.

HARSHA : (तर्ष) Exhilaration ; joy.

HATHAYOGA : (हठयोग) A system of Yoga for gaining control over the physical body and prana ; system of Asanas, Pranayamas, B a n d h a s , Mudras and Kriyas.

HETOOPANAYA : (हेतूपनय) Application of reason.

HETU : (हेतु) Cause ; reason.

HETVAABHAASA : (हेत्वाभास) Fallacious inference or reason.

HIMSAA : (हिंसा) Injury.

HIRANYAGARBHA : (हिरण्यगर्भ) Cosmic Intelligence ; the supreme lord of the universe ; also called Brahma, cosmic Prana, Sutratma, Apra-Brahma ; Mahadbrahma or Karya-Brahma ; Samashti-sukshma-sareera-Abhimaani ; the highest created being through whom the Supreme Being projects the physical universe ; cosmic mind.

HITANAADEE : (हितनाडी) The common name of several nerves leading from the heart where the individual soul enters in deep sleep.

HOTAA : (होता) The priest who recites the Rig-Veda.

HRASVA : (ह्रस्व) Short.

HREE : (ह्री) Modesty ; shame felt in doing wrong action.

HRIDAYA : (हृदय) Heart ; essential centre.

HRIDAYADHAUTI : (हृदय धौति) Cleaning of the heart ; cleaning the throat and the chest.

HRIDAYAGRANTHI : (हृदयग्रन्थि) The knot of the heart, viz., Avidya, Kama and Karma.

HRIDAYAGUHAA : (हृदयगुहा) The cave or chamber of the heart.

HRIDAYAKAMALA : (हृदयकमल) Lotus of the heart.



ICCHAA : (इच्छा) Desire.

ICCHAASHAKTI : (इच्छाशक्ति)

Omnipotent desire-force.

IDAA : (इडा) The psychic nerve-current flowing through the left nostril; it is the cooling human Nadi as distinguished from Pingala, the heating solar Nadi.

IDAM : (इदं) This; here.

INDRA : (इन्द्र) The mind or the soul; the Lord of the senses; a Hindu Deity; chief of the Devas; the ruler of heaven; the Rain-God.

INDRAJALA : (इन्द्रजाल) Illusion or jugglery.

INDRAJALIKAMAAYAASADRISHA

(इन्द्रजालिकामायासदृश) Similar to the illusion created by jugglery; unreal appearances as in dreams.

INDRIYA : (इन्द्रिय) The sense of perception; sense-organ; this is either the physical external Karma-Indriya (organ of action) or the internal Jnana-Indriya (organ of cognition or perception).

INDRIYAARTHASANNIKARSHA :

(इन्द्रियार्थसंनिर्घ) Contact with or attraction of the objects to the appropriate sense-organs.

INDRIYAJNAANA : (इन्द्रियज्ञान)

Sense-knowledge or perception.

ISHTA : (इष्ट) Object of desire; the chosen ideal; the particular form God; a sacrificial rite.

ISHTAAPORTA : (इष्टापूर्त) Sacrificial rites (Ishta) and acts of charity like excavation of public wells (Poorta).

ISHTADEVATA : (इष्टदेवता)

Favourite or tutelary deity.

ISHTAMANTRA : (इष्टमन्त्र) The Mantra of the chosen or tutelary deity.

ISHTAMOORTI : (इष्टमूर्ति) Favourite form or image of God.

ISHTASIDDHI : (इष्टसिद्धि) Attainment of the desired object or Goal; the name of a book on Vedanta.

ITI : (इति) So; thus; this.

ITIHAASA : (इतिहास) Epic; a book describing the life and adventures of a hero or heroes. The term is applied to Ramayana and the Mahabharata. The hero of the former is Sri Rama, the son of Dasaratha, and of the latter, the five Pandavas.



J

JAAGRAT : (जाग्रत्) Waking condition.

JAAGRAT-AVASTHAA : (जाग्रदवस्था)

State of waking consciousness; consciousness of the objective universe.

JAALA : (जाल) Not real; a net; a snare; illusion.

JAMBOONADA : (जाम्बूनद)

Gold; pertaining to Jamboo-Nadi.

JAATI : (जाति) Species; class; creation.

JAATISMARA : (जातिस्मर) Remembrance of the incidents of one's previous births (whether spontaneously or through special voluntary effort).

JAATYANTARAPARINAAMA :

(जात्यन्तरपरिणाम) Transformation of one genus or species into another.

JADA : (जड) Insentient; non-intelligent.

JADAJADABHEDA : (जडजडभेद)

Difference between various classes of matter.

JADASAMAADHI : (जडसमाधि)

The state of Samadhi induced by the Hatha-Yogic process in which there is no awareness or illumination as opposed to Chaitanya-Samadhi of Vedantins.

JAGAT : (जगत्) World; changing.

JAGAT-VYAAPAARA ; (जगत्व्यापार)

World-business.

JALAAKAASHA : (जलाकाश)

Akasa or ether which is reflected together with clouds, stars, etc., in the water contained in the jar; ether belonging to the water of the jar.

JALPA : (जल्प) Wrangling; a method of argumentation in logic.

JANALOKA : (जनलोक) A particular region of the seven higher planes; just below Tapoloka.

JANMA : (जन्म) Birth; coming into being.

JAPA : (जप) Repetition of God's Name again and again; repetition of a Mantra.

JAPAMAALAA : (जपमाला) Rosary (to count the number of repetitions done).

JAPARAHITADHYAANA : (जपरहितध्यान) Meditation without repetition of Mantra.

JAPASAHITADHYAANA : (जपसहितध्यान) Meditation with repetition of Mantra.

JARAA : (जरा) Old age.

JARAAJU : (जरायु) Womb.

JARAAJUJA : (जरायुज) Viviparous animals (of placental origin).

JATAA : (जटा) Matted hair.

JATHARAAGNI ; (जठराग्नि) Gastric fire; digestive fire.



## JAYA

JAYA : (जय) Victory; mastery.

JEEVA : (जीव) Individual soul with ego.

JEEVAATMAA : (जीवात्मा) Individual soul.

JEEVACHAITANYA : (जीवचैतन्य)  
Individual consciousness.

JEEVAGRAAMA : (जीवग्राम)  
Living things: multitude of Jivas or individual souls.

JEEVAJEEVABHEDA : (जीवजीवभेद)  
Difference between one individual and another.

JEEVAKOTI : (जीवकोटि) Belonging to the category or class of the individual soul.

JEEVANMUKTA : (जीवन्मुक्त) One who is liberated in this life.

JEEVANMUKTI : (जीवन्मुक्ति) Liberation in this life.

JEEVASRISHTI : (जीवसृष्टि) That which is created by the Jiva, such as egoism, mine-ness, etc.

JEEVESHWARABHEDA : (जीवेश्वरभेद)  
Difference between the individual soul and God; the fundamental tenet of the dualistic school of thought.

JIHWAA : (जिह्वा) Tongue or organ of taste and speech.

JIJNAASAA : (जिज्ञासा) Desire to know.

JIJNAASU : (जिज्ञासु) One who aspires after knowledge; spiritual aspirant.

## JNAANAMAYA

JITENDRIYA : (जितेन्द्रिय) One who has controlled the Indriyas or the senses.

JNAANA : (ज्ञान) Knowledge; Wisdom of the Reality or Brahman, the Absolute.

JNAANAABHYAASA : (ज्ञानाभ्यास)  
A term generally used for the Vedantic mode of Sadhana.

JNAANAAGNI : (ज्ञानाग्नि) Fire of spiritual knowledge or wisdom.

JNAANAAKAARA : (ज्ञानाकार) Of the form of wisdom; Brahman; Sage.

JNAANAAKAASHA : (ज्ञानाकाश)  
The Ether of Knowledge; Brahman.

JNAANABHOOMIKAA : (ज्ञानभूमिका)  
Step or stage or degree in the attainment of Knowledge.

JNAANACHAKSHU : (ज्ञानचक्षु)  
Eye of wisdom or eye of intuition.

JNAANA-INDRIYA : (ज्ञानेन्द्रिय)  
Five internal organs of perception; sense of sight, hearing, taste, touch, and smell.

JNAANAKAANDA ; (ज्ञानकाण्ड)  
The section of the Vedas dealing mainly on the eternal verities or the Absolute Truth; the Upanishads dealing with the Param Brahma.

JNAANAMAARGA : (ज्ञानमार्ग)  
Path of Knowledge; Jnana-Yoga.

JNAANAMAYA : (ज्ञानमय) Full of Knowledge.



**JNAANANISHTHA :** (ज्ञाननिष्ठ)  
Established in the knowledge of the Self.

**JNAANASHAKTI :** (ज्ञानशक्ति)  
Power of knowing; the omnipotent universal force of knowledge.

**JNAANASPHOORTI :** (ज्ञानस्फूर्ति)  
Flash of knowledge.

**JNAANASWAROOPA :** (ज्ञानस्वरूप)  
Of the very nature or embodiment of knowledge.

**JNAANATANTRA :** (ज्ञानतन्त्र)  
The Tantric text that treats of higher knowledge.

**JNAANAYAJNA :** (ज्ञानयज्ञ)  
Dissemination of knowledge; the sadhana for, and, the attainment of knowledge, conceived of as an offering or Divine Sacrifice; offering of the individual to the Supreme.

**JNAANAYOGA :** (ज्ञानयोग) The  
path of knowledge; Meditation through wisdom; constantly and seriously thinking on the true nature of the Atma as taught by the Guru.

**JNAANAYOGEE :** (ज्ञानयोगी)  
One practising the scheduled discipline of the great path of knowledge.

**JNAANODAYA :** (ज्ञानोदय) Dawn  
of knowledge.

**JNEYA :** (ज्ञेय) Knowable; to be known.

**JYESHTHA :** (ज्येष्ठ) The eldest; the best.

**JYESHTHAA :** (ज्येष्ठा) A star.

**JYOTIH :** (ज्योतिः) Illumination;  
luminosity; effulgence.

**JYOTIHSWAROOPA :** (ज्योतिःस्वरूप)  
Of the form of light.

**JYOTIRDHYAANA :** (ज्योतिर्ध्यान)  
Meditation on the Supreme Light.

**JYOTIRMAYA :** (ज्योतिर्मय) Full  
mass of light.

**JYOTISHMAT :** (ज्योतिष्मत्) Full  
of light.



## K

**KA :** (क) Brahma; Vishnu; Cupid;  
Fire; Wind; Yama; Sun; Soul; King;  
joint; peacock; bird; mind; body;  
time; cloud; sound; hair; light; wealth;  
joy.

**KAALA :** (काल) Time; Death or Yama.

**KAALAAATEETA :** (कालातीत) Beyond  
time.

**KAALACHAKRA :** (कालचक्र) Wheel  
of Time.

**KAALPANIKI :** (काल्पनिक) That  
which is imagined; falsely created.

**KAAMA :** (काम) Desire; passion; lust.

**KAAMAAGNI :** (कामाग्नि) Fire of passion.

**KAAMAJAATA :** (कामजात) Born of  
desire or passion.

**KAAMAKAANCHANA :** (कामकाञ्चन)  
Lust and gold; the two great barriers  
to Self-realisation.

**KAAMAMAYA :** (काममय) Full of  
desire and lust.

**KAAMANAA :** (कामना) Longing;  
pleasure-seeking; cupidity.

**KAAMASANKALPA :** (कामसंकल्प)  
Thought born of desire.

**KAAMASHAKTI :** (कामशक्ति)  
Force of desire or lust.

**KAAMYAKARMA :** (काम्यकर्म)  
Any action done with desire for  
fruits thereof.

**KAANDA :** (काण्ड) The root; the  
source of all Nadis; the egg-shaped  
centre of nerves located below the  
region of the navel.

**KAARANA :** (कारण) Cause; reason;  
the unmanifested potential cause  
that, in due time, takes shape as the  
visible effect, the material cause of  
the universe in such a state during  
the period of dissolution, i. e., cosmic  
energy in a potential condition.

**KAARANAATMAA :** (कारणात्मा)  
The causal soul.

**KAARANAAVASTHAA :** (कारणावस्था)  
Causal state or condition.

**KAARANABRAHMA :** (कारणब्रह्म)  
The Highest and the first manifest-  
ation of the Absolute; Mayavishishta-  
chaitanya; Saguna-Brahma.

**KAARANAJAGAT :** (कारणजगत्)  
Causal world.

**KAARANASALILA :** (कारणसलिल)  
Primeval waters; the potential con-  
dition of the cosmic Energy des-  
cribed figuratively as the water of  
an all-pervading ocean.

**KAARANASHAREERA :** (कारणशरीर)  
The causal body (where the indivi-  
dual retires during sound deep dream-  
less sleep, the intellect, mind and  
senses being reduced to an unmani-  
fested potential condition); this is the  
proximate cover of the soul, known  
also as the sheath of bliss.



**KAARANAVAIRAAGYA :** (कारणवैराग्य)  
Dispassion caused through some misery or shipwreck in life.

**KAARANAVIVEKA :** (कारणविवेक)  
Accidental cause of slight discrimination at first.

**KAARYA :** (कार्य) Effect; (correlative of Kaarana); the physical body is described as Kaarya in contrast to the causal body (Kaarana); the world; Hiranyagarbha.

**KAARYAAVASTHAA :** (कार्यावस्था)  
Condition of an effect.

**KAARYABRAHMA :** (कार्यब्रह्म)  
Hiranyagarbha; effected Brahman.

**KAARYAKAARANASAMBANDHA :**  
(कार्यकारणसंबन्ध) Relation between the cause and the effect.

**KAARYATATTVAARTHAVIT :**  
(कायतत्त्वार्थवित्) One who knows the meaning of the essence of actions.

**KAARYAVIMUKTI :** (कार्यविमुक्ति)  
Liberation from activity; Final emancipation.

**KAAYA :** (काय) Physical body.

**KAAYAKLESHA :** (कायक्लेश)  
Mortification and torment of the body.

**KAAYASAMPAT :** (कायसंपत्ति)  
Perfection of the body so that it is equal to a wealth or treasure.

**KAAYASIDDHI :** (कायसिद्धि)  
Perfection of the body through Yoga.

**KAAYAVYOOHA :** (कायव्यूह)  
Group of bodies (created by a Yogi to exhaust his Prarabdha).

**KAIVALYA :** (कैवल्य) Transcendental state of Absolute Independence; Moksha; Isolation; Final Beatitude; Emancipation.

**KAIVALYA-MOKSHA :** (कैवल्यमोक्ष)  
Isolated Freedom; The Jnani at once gets Jivanmukti state by becoming one with Brahman while living. This is termed Pralaya also; Final emancipation.

**KALATRAPUTRAISHANAA :**  
(कलत्रपुत्रैषणा) Desire for wife and children.

**KALAA :** (कला) Part; ray; art.

**KALAASHAKTI :** (कलाशक्ति)  
The power or skill in arts, viz., literature, architecture, etc.

**KALI :** (कलि) Evil; black.

**KALIYUGA :** (कलियुग) Age of Kali; Iron age; the last of the four Yugas; the present age; the dark evil age.

**KALPA :** (कल्प) A day of Brahman; 360 human years make one celestial year; 12,000 celestial years make one Chaturyuga; 100 Chaturyugas make a Kalpa; 1000 Chaturyugas make one day of Brahma; Brahma lives such 100 years. A night of Brahma is of the same duration as the day. Brahma's life is known as Para, being of a longer duration than the life of any other being, and a half of it is called Parardha. Brahman has now completed the first parardha and is in the first day of the second Parardha. This day or Kalpa is known as Svetavarahakalpa; code of rituals.



## KALPANAA

**KALPANAA :** (कल्पना) Imagina-  
tion of the mind; creation.

**KALPANAAMAATRA :** (कल्पनामात्र)  
Mere imagination; lying only in  
imagination.

**KALPITA :** (कल्पित) Imagined or  
created; dreamt.

**KALYAANA :** (कल्याण) Auspicious;  
blessed.

**KAMPANA :** (कम्पन) Shaking  
or trembling; twisting of muscles;  
tremor in the body or limbs.

**KANCHUKA :** (कञ्चुक) Limit or  
constriction; sheath whereby, from  
all-knowing, you have become little;  
from being almighty, you have  
become a little doer.

**KANDAMoola :** (कन्दमूल) Roots and  
tubers.

**KANISHTHAKOTYADHIKAAREE :**  
(कनिष्ठकोट्यधिकारी) Qualified person  
of the most inferior type.

**KANTHA :** (कण्ठ) Throat; neck.

**KANTHAMoola :** (कण्ठमूल)  
The base of the neck (throat).

**KAPAALADHAUTI :** (कपालधौति)

A process for the removal of phlegm  
and is three-fold :

1. Vatakrama : by inhalation and  
exhalation.
2. Vyutkrama : by water drawn  
through the nostrils and ejected  
through the mouth.
3. Shitkrama : the reverse process.

## KARMAJA

**KAPAALARANDHRA :** (कपालरन्ध्र)  
Hollow of the skull.

**KAPATA :** (कपट) Deceptive; cunning.

**KAPHA :** (कफ) Phlegm ; one of the  
three humours or Doshas according  
to Ayurveda.

**KARALEE :** (कराली) The terrific  
one ; a flame of fire.

**KARATALABHIKSHAA :** (करतलभिक्षा)  
Using hands (palms) as the begging  
bowl.

**KARMA :** (कर्म) Action; It is of three  
kinds : Sanchita (all the accumulated  
actions of all previous births), Prarab-  
dha (the particular portion of such  
Karmas allotted for being worked out  
in the present life), and Agaami  
(current Karmas being freshly per-  
formed by the individual). It is the  
Karma operating through the law of  
cause and effect binding the Jiva or  
individual soul to the wheel of birth  
and death.

**KARMAADHYAKSHA :** (कर्माध्यक्ष)  
Controller or ruler of actions ; God ;  
Atman or Soul.

**KARMAASHAYA :** (कर्माशय) The  
receptacle or mass of actions ; aggre-  
gate of works done.

**KARMABANDHA :** (कर्मबन्ध) Bon-  
dage caused by Karma.

**KARMABHOOMI :** (कर्मभूमि)  
Land of action ; the earth-plane.

**KARMAJA :** (कर्मज) Born of action  
or Prarabdha.



**KARMAKAANDA :** (कर्मकाण्ड) The section of the Vedas dwelling only on the rituals mainly ; the Samhitas and the Brahmanas of the Vedas.

**KARMAPARA :** (कर्मपर) Dependent on Karma.

**KARMAPHALA :** (कर्मफल) The fruit of actions ; the consequence of a deed in the shape of pain or pleasure.

**KARMAAAKSHEE :** (कर्मसाक्षी) Witness of actions.

**KARMAVAADA :** (कर्मवाद) The doctrine of Karma upholding that each deed, good or bad, is inevitably followed by pleasure or pain as its sure effect.

**KARMAYOGA :** (कर्मयोग) The Y o g a of selfless action ; Performance of one's own duty ; indifference to the body and the world ; service of humanity.

**KARMAYOGEE :** (कर्मयोगी) One going through the scheduled spiritual discipline of the path of action.

**KARMENDRIYA :** (कर्मेन्द्रिय) Organ of action ; speech, hand, feet, genital and anus are the organs of action.

**KARTAA :** (कर्ता) Doer ; the subject of action.

**KARTAVYA :** (कर्तव्य) Duty ; that which is to be done or ought to be done.

**KARTRITVA :** (कर्तृत्व) Doership ; Agency of action.

**KARTRIVAADA :** (कर्तृवाद) The claim of being an independent doer.

**KARUNAA :** (करुणा) Mercy ; compassion ; kindness.

**KARUNAAVISHTA :** (करुणाविष्ट) Invaded by pity.

**KASHAAYA :** (कषाय) The subtle influence in the mind produced by enjoyment and left there to fructify in time to come and distract the mind from Samadhi ; Hidden impressions.

**KATHAA :** (कथा) Tale or story ; history or narrative.

**KAUPEENA :** (कौपीन) The Indian loin-cloth ; suspensary bandage usually worn during the practice of asanas.

**KEERTANA :** (कीर्तन) Singing the name and glory of God.

**KEERTI :** (कीर्ति) Fame ; reputation.

**KENDRA :** (केन्द्र) Centre ; heart.

**KEVALA :** (केवल) Alone ; single ; independent ; the Absolute.

**KEVALAANANDASWAROOPA :** (केवलानन्दस्वरूप) Of the very form of mere Bliss ; Brahman.

**KEVALA-ASTI :** (केवल अस्ति) Pure Existence merely.



**KEVALA-ASTITVA :** (केवल-अस्तित्व)

The state of Absolute Being.

**KEVALACHAITANYA :** (केवलचैतन्य)

Pure Consciousness or Intelligence without thought.

**KEVALAJNAANA :** (केवलज्ञान)

Absolute Knowledge; Brahma-Jnana.

**KEVALAKUMBHAKA :** (केवलकुम्भक)

Sudden restraint of breath, not preceded by either Puraka or Rechaka.

**KEYOORA :** (केयूर) An ornament worn

on the arm of Lord Vishnu.

**KHA :** (ख) Sky; ether.

**KHECHARA :** (खेचर) What moves in the sky; the celestial being or the bird.

**KHECHAREEMUDRAA :** (खेचरीमुद्रा)

The Hathayogic Mudra (a pose) whereby a person is able to fly in the sky.

**KHYAATI :** (ख्याति) Reputation; fame; knowledge.

**KIREETA :** (किरीट) A crown; one of the ornaments of Lord Vishnu.

**KLESHA :** (क्लेश) Affliction; pain.

**KOOTASTHA :** (कूटस्थ) Absolutely changeless; He who is found without exception in all creatures from Brahma down to ants and who is shining as Atma and dwells as witness to the Buddhi of all creatures; Rock-seated; unchanging; another name for Brahman.

**KOOTASTHACHAITANYA :**

(कूटस्थचैतन्य) Inner Self; Individual Consciousness destitute of egoism.

**KOOTASTHANITYA :** (कूटस्थनित्य)

Eternal, without undergoing any change; the changelessly Permanent Atma (Brahman). This is opposed to Parinami-Nitya or changing permanent.

**KOOTASTHASATTAA :** (कूटस्थसत्ता)

Rock-seated Being; Firm Being; the being of Atman or Brahman.

**KOSHA :** (कोश) Sheath; bag;

scabbard; a sheath enclosing the soul; there are five such concentric sheaths or the chambers one above the other, namely, the sheaths of bliss, intellect, mind, prana and gross body.

**KOTI :** (कोटि) Crore; degree; (viz., Sadhana-koti, Siddha-koti, etc.).

**KRAMA :** (क्रम) Order; rules regarding rituals.

**KRAMAMUKTI :** (क्रममुक्ति)

Progressive emancipation of the devotees wherein they proceed from this world to the world of Brahma and from there attain Kaivalya.

**KRATU :** (क्रतु) Sacrifice; Yajna; action.

**KRIPAA :** (कृपा) Mercy; grace; blessing.

**KRISHNAAJINA :** (कृष्णाजिन)

Special kind of deer-skin used as seat during worship and Yogic Meditation.



## KRISHNADWAIPAAYANA :

(कृष्णद्वैपायन) The famous Vyasa, the writer of the Mahabharata, eighteen Puranas, and the compiler of the Vedas.

KRITAATMAA : (कृतात्मा)  
Pure soul who is extremely good and extremely self-sacrificing.

KRITABUDDHI : (कृतबुद्धि) (Very)  
intelligent; rational; discriminative.

KRITAKRITYA : (कृतकृत्य) One who  
has done all actions; i. e., Jnani.

KRITANAASHA : (कृतनाश)  
Destruction of what has been done; destruction of actions done or the rewards of actions that have been done.

KRIYAA : (क्रिया) Physical action; particular exercises in Hathayoga such as Basti, Neti, Nauli, etc.

KRIYAADVAITA : (क्रियाद्वैत)  
Oneness in action or practical living of Oneness.

KRIYAAJNAANA : (क्रियाज्ञान)  
Those intellectual processes which are the means taken to acquire Swaroopa-Jnaana.

KRIYAANIVRITTI : (क्रियातिवृत्ति)  
Relief from action; emancipation.

KRIYAASHAKTI : (क्रियाशक्ति)  
The power or faculty of acting.

KRIYAAYOGA : (क्रियायोग)  
Yoga of action; Yoga of self-purifica-

tion through external service or worship.

KRIYAMAANA : (क्रियमाण) (Lit.)  
what is being done; the effect of the deeds of the present life to be experienced in future; same as Aagaami.

KRODHA : (क्रोध) Anger; wrath.

KROORAMATI : (क्रूरमति)  
One with a cruel mind or intention.

KROORATAA : (क्रूरता) Cruelty; pitilessness.

KSHAATRADHARMA : (क्षात्रधर्म)  
Code of life and conduct of the warrior-class.

KSHAMAA : (क्षमा) Forgiveness.

KSHANA : (क्षण) Moment.

KSHANABHANGURA : (क्षणभङ्गुर)  
Liable to be destroyed at any time; utterly transient; evanescent.

KSHANIKA : (क्षणिक) Transitory; evanescent; momentary.

KSHANIKATVA : (क्षणिकत्व) Momentariness.

KSHARA : (क्षर) World; perishable.

KSHATRIYAVIDYAA : (क्षत्रियविद्या)  
Military science of the war-caste.

KSHAYA : (क्षय) Destruction; thinning; diminishing; annihilation.

KSHEENA : (क्षीण) Powerless; weak.



## KSHETRA

## KUTEERA

**KSHETRA :** (क्षेत्र) A holy place; field; also physical body in the philosophical sense.

**KSHETRAJNA :** (क्षेत्रज्ञ) The individual or the Supreme Soul.

**KSHIPTA :** (क्षिप्त) Wandering state of the mind.

**KSHITI :** (क्षिति) Earth.

**KSHUDRABRAHMAANDA :**  
(क्षुद्रब्रह्माण्ड) Microcosm; pindanda; human body.

**KULADHARMA :** (कुलधर्म) The respective duty pertaining to the family.

**KUMBHAKA :** (कुम्भक) Retention of breath; suspension of breath.

**KUNDALINEE :** (कुण्डलिनी) The primordial cosmic energy located in the individual; it lies coiled up like a serpent with 3-1/2 turns with head downwards at the basal Moolaa-dhaarachakra.

**KUSHA :** (कुश) Sacred grass used for ritualistic purposes.

**KUTEERA :** (कुटीर) Hut or cottage; hermitage.



## L

**LAAGHAVA :** (लाघव) Lightness of body through practice of meditation.

**LAGHIMAA :** (लघिमा) Lightness; one of the eight major Siddhis of Yoga-practice.

**LAJJAA :** (लज्जा) Shame; shyness.

**LAKSHANA :** (लक्षण) Sign; definition; characteristic; condition.

**LAKSHANAVRITTI :** (लक्षणवृत्ति) The inherent power in a sound that gives rise to a thought of certain qualities like name, form, etc., directly or indirectly associated with it.

**LAKSHYA :** (लक्ष्य) Target; point of concentration.

**LAKSHYAARTHA :** (लक्ष्यार्थ) Indicative meaning (in the exposition of Tat-Twam-Asi-Mahavakya); the lakshyarth of Tat is Brahman and that of Twam is Kutastha.

**LAUKIKA :** (लौकिक) Worldly; pertaining to the empirical phenomena.

**LAYA :** (लय) Dissolution; merging.

**LAYACHINTANA :** (लयचिन्तन) Concentrating the mind with a view to dissolve it; that kind of Vedantic meditation where the mind is carried on progressively from grosser to subtler ideas until it is dissolved in the Unmanifested or Para Brahman; there is for instance the Bhootalaya-chintana, the Antahkaranalayachintana and the Omkafalayachintana.

**LAYAKRAMA :** (लयक्रम) The order of the dissolution of the Tattwas.

**LAYASTHAANA :** (लयस्थान) The place of dissolution.

**LAYAYOGA :** (लययोग) Process of absorption of the individual soul into the Supreme Soul ; another name of Nada-Yoga or Kundalini Yoga.

**LEELAA :** (लीला) Play ; sport ; the cosmos looked upon as a Divine Play.

**LEELAAMAYEE :** (लीलामयी) A connotative name of the Divine Force to whom Creation and Dissolution are mere play or sport.

**LEENA :** (लीन) Dissolved ; merged ; lost.

**LESHAVIDYAA :** (लेशाविद्या) Trace of ignorance.

**LINGA :** (लिङ्ग) Mark ; gender ; sign ; symbol.

**LINGADEHA :** (लिङ्गदेह) The astral body ; the subtle body.

**LINGASHAREERA :** (लिङ्गशरीर) The subtle or psychic body that becomes particularly active during the dream-state by creating a world of its own ; the three sheaths of intelligence, mind and vital energy constitute this body.

**LOBHA :** (लोभ) Covetousness; greed.

**LOKA :** (लोक) World of names and forms.

**LOKAAYATIKA :** (लोकायत) Materialist ; Charvaka.

**LOKASANGRAHA :** (लोकसंग्रह) Solidarity of the world ; uplift of the world.

**LOLUTAA :** (लोलुता) Covetousness; cupidity ; earthly enjoyment.



## M

**MAALAA :** (माला) Rosary ; beads used for counting the number of Japa done.

**MAANA :** (मान) Respect ; sense of self-respect.

**MAANASAPOOJAA :** (मानसपूजा) Mental worship ; an item of ritualistic worship requiring the devotee to go mentally through the entire procedure of worship.

**MAANASEESHAKTI :** (मानसीशक्ति) Power of mind ; intelligence ; understanding.

**MAANASIKA :** (मानसिक) Mental ; pertaining to the mind.

**MAANASIKAJAPA :** (मानसिकजप) Mental repetition of a mantra.

**MAANASIKAKRIYAA :** (मानसिकक्रिया) Mental action.

**MAANAVADHARMA :** (मानवधर्म) The essential nature of man ; religion of man ; the duties of man.

**MAARDAVA :** (मार्दव) Mildness ; tenderness ; smoothness.

**MAARGA :** (मार्ग) Path ; road.

**MAARTANDA :** (मार्तण्ड) The Sun-God.

**MAATRAA :** (मात्रा) Unit ; alone ; element.

**MAATRI-MAANA-MEYA :** (मातृमानमेय) Knower, knowing and the known ; measurer, measuring, measured.

**MAATSARYA :** (मात्सर्य) Jealousy.

**MAAYAA :** (माया) The Illusive Power of Brahman ; the veiling and the projecting power of the universe.

**MAAYAAMOHAJAALA :** (मायामोहजाल) The jugglery or deception set by infatuation of Maya.

**MAAYAASHABALABRAHMA :**

( मायाशबलब्रह्म ) Another name for Saguna Brahman or Ishwara (the Brahman conjoined with attributes, enwrapped in and coloured with Maya.)

**MAAYAAVAADA :** (मायावाद) Also known as Mithyavada ; theory of illusion ; Doctrine of the phenomenal character of the universe.

**MAAYAAVEE :** (मायावी) Master-magician ; Great Juggler ; Brahman.

**MAAYOPAADHI :** (मायोपाधि) The Upadhi or the apparently limiting conditions produced by Maya or appearance.

**MADA :** (मद) Pride.

**MADHUPARKA :** (मधुपर्क) An offering for the Lord containing honey, curd, etc.

**MADHURA :** (मधुर) The attitude of a devotee expressing the emotion that exists between a lover and the beloved ; the devotee looks upon God as his Beloved.



**MADHUVIDYAA :** (मधुविद्या) The process of meditation on Brahman taking the Sun (Honey) as a symbol for Him.

**MADHYAMAA :** (मध्यमा) A slightly gross form of sound.

**MADHYAMAKOTYADHIKAAREE :** (मध्यमकोट्यधिकारी) Qualified person of the middle type.

**MADHYAMAPARIMAANA :** (मध्यमपरिमाण) Middle size.

**MADHYAMAVAIRAAGYA :** (मध्यमवैराग्य) Middle type of Vairagya; not intense Vairagya.

**MAHAABHOOTA :** (महाभूत) Great element; primordial element.

**MAHAATMAA :** (महात्मा) Great soul ; saint ; sage.

**MAHAAKAASHA :** (महाकाश) The all-pervading physical ether; the great ether, as opposed to ether in a particular receptacle.

**MAHAAKALPA :** (महाकल्प) The great cycle; hundred years of Brahma when the whole universe is dissolved in the Unmanifested.

**MAHAAN :** (महान्) The Great; the evolute from Prakriti according to the Sankhya; Brahma or Hiranyagarbha.

**MAHAAPRALAYA :** (महाप्रलय) The great deluge and general annihilation of the world; the final destruction of the whole creation at the end of a cosmic cycle.

**MAHAAPURUSHA :** (महापुरुष) A great Person; a great soul; a sage; the Supreme Lord.

**MAHAAVAAKYA :** (महावाक्य) (Lit,) great sentence; Upanishadic declarations, four in number, expressing the highest Vedantic Truths or the identity between the individual and the supreme soul.

**MAHADBRAHMA :** (महद्ब्रह्म) Hiranyagarbha ; sutratma; cosmic intelligence.

**MAHARLOKA :** (महर्लोक) The fourth of the seven planes or lokas above the nether regions.

**MAHAT :** (महत) Great; the first product formed from Prakriti in evolution according to Sankhya Philosophy; intellect.

**MAHATAH PARA :** (महतः पर) Beyond the great; greater than the great; above the reach of the intellect.

**MAHATTATTVA :** (महत्तत्त्व) The great principle; the principle of intelligence or Buddhi; Hiranyagarbha or Brahma.

**MAHATTVA :** (महत्त्व) Greatness.

**MAHESHWARA :** (महेश्वर) Great Lord; Name of Siva.

**MAHIMAA :** (महिमा) Glory; one of the eight major siddhis; the power of assuming immense size.

**MAITREE :** (मैत्री) Friendliness.



## MAJJAA

MAJJAA : (मज्जा) Marrow.

MAKAARA : (मकार) The mystic syllable "M", the third letter that concludes Omkara or Pranava-Nada.

MALA : (मल) Impurity of the mind; one of the three defects of the mind.

MALINASATVA : (मलिनसत्त्व) Impure Sattva; Nescience; Avidya in individual.

MAMAKAARA : (ममकार) Mineness; the thought "this is mine" in the body and in the things connected with it such as wife, children, relations, friends, home, wealth, and the like.

MANAHKALPITAJAGAT : (मनः कल्पितजगत्) The world created by the mind or imagination.

MANAHPRAANASAMBANDHA : (मनः प्राणसंबन्ध) The relation between mind and vital energy.

MANANA : (मनन) Constant thinking; reflection; meditation on the eternal verities; the second of the three steps on the path of knowledge.

MANANASHAKTI : (मननशक्ति) Power of reflection and concentration.

MANAS : (मनस्) Mind; the thinking faculty.

MANASAH MANAH : (मनसः मनः) Mind of mind; the Inner Ruler or the Atman (Brahman).

## MANOMOORCCCHAAKUMBHAKA

MANAS-SHUDDHI : (मनः शुद्धि) Purification of the mind.

MANDA : (मन्द) Dull; thick.

MANDALA : (मण्डल) Region; sphere or plane; viz., Suryamandala or solar region.

MANEESHAA : (मनीषा) Independent power of thinking.

MANGALAAARATEE : (मङ्गलारती) Worship through waving of lights before God or any other adorable personage.

MANIPURACHAKRA : (मणिपुरचक्र) The third of the Yogic centres situated in the region of the navel.

MANODHARMA : (मनोधर्म) Natural attributes or properties of the mind.

MANOJAYA : (मनोजय) Conquest of Mind.

MANOLAYA : (मनोलय) Involution and dissolution of the mind into its cause.

MANOMAATRAJAGAT : (मनोमात्रजगत्) Mind alone is world; world made up of mind only.

MANOMAYAKOSHA : (मनोमयकोश) One of the sheaths of the Atma, consisting of the mind.

MANOMOORCCCHAAKUMBHAKA : (मनोमूर्च्छाकुम्भक) Retention of breath wherein the mind lapses into unconsciousness; a variety of Pralaya.



## MANONAASHA

**MANONAASHA :** (मनोनाश) Destruction of the mind.

**MANONIRODHA :** (मनोनिरोध) Control or annihilation of the mind.

**MANORAAJYA :** (मनोराज्य) Building castles in the air; mental kingdom.

**MANORATHA :** (मनोरथ) Desire of the mind.

**MANTRA :** (मन्त्र) Sacred syllable or word or set of words through the repetition and reflection of which one attains perfection or realisation of the Self.

**MANTRACHAITANYA :** (मन्त्रचैतन्य) The dormant potency in a Mantra.

**MANTRASHAKTI :** (मन्त्रशक्ति) Power of the Lord's Name; The potency of any Mantra.

**MANTRASIDDHI :** (मन्त्रसिद्धि) Perfection in the practice of Mantra-Japa; mastery over the Devata of a Mantra so that the Devata graces the votary whenever invoked.

**MANVANTARA :** (मन्वन्तर) The period of Manu's rule consisting of 71 celestial Yugas.

**MARTYALOKA :** (मर्त्यलोक) The mortal world; earthplane

**MARUT :** (मरुत्) A certain class of heavenly bodies; the wind-god.

**MATHAAKAASHA :** (मठाकाश) Space bounded by a temple or a house or a room.

## MEGHAAKAASHA

**MATI :** (मति) Thought; mind rightly directed towards knowledge revealed and practice enjoined by Sastras.

**MATSYAASANA :** (मत्स्यासन) Fish-pose of the Hatha Yogins; In swimming a person can float in water like a fish for a considerable time if he steadily lies there in this posture.

**MATSYAAVATAARA :** (मत्स्यावतार) The Fish-incarnation of God according to Hindu mythology.

**MATSYENDRAASANA :** (मत्स्येन्द्रासन) This posture was invented by Bhagavan Matsyendra, one of the pioneers of Yogic culture.

**MEDHAA :** (मेधा) Power of retaining the import of Studies; intelligence or intellect; power of understanding.

**MEEMAAMSAA :** (मीमांसा) An enquiry into the nature of a thing; the science of philosophical logic enquiring into Vedic knowledge; Purvamimamsa or Uttaramimamsa.

**MEGHAAKAASHA :** (मेघाकाश) Sky reflected in particles of water which resemble spray and which are inferable as existing in the canopy of clouds, which hangs in the expansive firmament from the subsequent showers of rain; cloud-environed ether.



## MERUDANDA

- MERUDANDA :** (मेरुदण्ड) The spinal column.
- MITAHAARA :** (मिताहार) Moderate diet.
- MITHYAA :** (मिथ्या) False ; unreal ; illusory.
- MITHYAABHIMAANA :** (मिथ्याभिमान) False egoism.
- MITHYAACHAARA :** (मिथ्याचार) Sinful conduct ; hypocrisy.
- MITHYAADRISHTI :** (मिथ्यादृष्टि) The vision that this world is unreal.
- MITHYAAHAMKAARA :** (मिथ्याहंकार) Same as Mithyaabhimaana.
- MITHYAAJNAANA :** (मिथ्याज्ञान) False knowledge.
- MITHYAAJNAANANIMITTA :** (मिथ्याज्ञाननिमित्त) Based on wrong knowledge.
- MITHYAASAMBANDHA :** (मिथ्यासंबंध) False relationship.
- MITHYAAVAADA :** (मिथ्यावाद) Phenomenal doctrine ; theory of illusion.
- MOHA :** (मोह) Infatuation ; delusion caused by wrong thinking ; false identification and deluded attachment.
- MOKSHA :** (मोक्ष) Release ; liberation ; the term is particularly applied to the liberation from the bondage of Karma and the wheel of birth and death ; Absolute Experience.

## MRIGATRISHNAA

- MOODHAAVASTHAA :** (मूढावस्था) One of the five states of the mind ; state of ignorance or forgetfulness of one's real nature.
- MOOLA :** (मूल) Origin ; root ; base ; tuber.
- MOOLAADHAARA :** (मूलाधार) The lowermost of the six Yogic centres in the body.
- MOOLAAJNAANA :** (मूलाज्ञान) Primal ignorance which contains all potentialities.
- MOOLAAVIDYAA :** (मूलाविद्या) Same as Moolaaajnaana.
- MOOLADHAUTI :** (मूलधौति) Cleaning of the anus.
- MOOLAMANTRA :** (मूलमन्त्र) Root-mantra ; the powerful and the most important of the various mantras of any deity.
- MOOLAPRAKRITI :** (मूलप्रकृति) Avyakta ; the ultimate subtle cause for all matter.
- MOORCCHAA :** (मूर्च्छा) Fainting.
- MOORTAAMOORTA :** (मूर्तामूर्त) Personal and Impersonal.
- MOORTI :** (मूर्ति) Idol.
- MOUNA :** (मौन) Silence.
- MRIDUTAA :** (मृदुता) Gentleness ; tenderness.
- MRIGATRISHNAA :** (मृगवृष्णा) Mirage in the desert.



## MRISHAA

MRISHAA : (मृषा) Vain ; hollow ; false ; unreal.

MRITYU: (मृत्यु) Death; Lord Yama.

MRITYUNJAYA : (मृत्युञ्जय)  
Conquerer of death; one of the names of Lord Siva.

MUDITAA : (मुदिता) Complacency; joy.

MUDRAA : (मुद्रा) A certain class of exercises in Hathayoga ; symbols shown in hands during worship.

MUGDHATAA : (मुग्धता) The state of very deluded forgetfulness of real divine nature through infatuation.

MUHOORTA : (मुहूर्त) Auspicious moment ; a period equivalent to 48 minutes.

MUKHYA : (मुख्य) Chief ; primary.

MUKHYAPRAANA : (मुख्यप्राण)  
Chief vital air.

MUKHYASAAMAANYAADHI-

KARANA : (मुख्यसामान्याधिकरण)

The great Vedantic text "Aham Brahma Asmi"—I am Brahman —teaches the identity of the

## MUNI

individual soul and the Supreme Being. Here the soul designated as "I" the doer and the enjoyer is not one with Brahman, but it is the noumenal self who is the basis of that "I" that is identical with Brahman. Thus "I" is to be deprived of its fictitious environments before establishing its identity with Brahman ; the main common substratum.

MUKHYAVRITTI : (मुख्यवृत्ति)  
Primary sense ; power or shakti of words.

MUKTA : (मुक्त) The liberated one.

MUKTAPURUSHA : (मुक्तपुरुष)  
A person liberated from all kinds of bondage ; one freed from birth and death.

MUKTI : (मुक्ति) Same as Moksha.

MUMUKSHU : (मुमुक्षु) Seeker after liberation.

MUMUKSHUTVA : (मुमुक्षुत्व)  
Intense longing for liberation.

MUNI : (मुनि) A sage; an austere; one observing silence.



# N

NAABHI : (नाभि) Navel.

NAABHICHAKRA : (नाभिचक्र)

Manipurachakra; the third lotus at the navel (according to Hatha-Yoga).

NAADA : (नाद) Mystic sound (of the eternal); the primal sound or first vibration from which all creation has emanated; the first manifestation of the unmanifested Absolute; Omkara or Sabda Brahman; also the mystic inner sound or Anahata on which the Yogi concentrates.

NAADAANUSANDHAANA :

(नादानुसन्धान) Enquiry or investigation into the Anahata sounds.

NAADABINDUKALAATEETA :

(नादबिन्दुकलातीत) Beyond the states of Nada, Bindu and Kala (in Tantric conception); the supreme state of Brahman.

NAADEE : (नाडी) Nerve: channel; psychic current.

NAADEESHUDDHI : (नाडीशुद्धि) Purification of the Nadis.

NAAGA : (नाग) One order of Sadhus who are nude.

NAAMA : (नाम) Name.

NAAMAROOPA : (नामरूप) Name and form; (the nature of the world).

NAAMAROOPAJAGAT : (नामरूपजगत्) The world of names and forms.

NAAMAROOPAVYAAKARANA :

(नामरूपव्याकरण) Evolution of names and forms.

NAAMASMARANA : (नामस्मरण)

Remembrance of the Lord through repetition of His names.

NAANAABHAAVA : (नानाभाव)

The feeling of plurality or multiplicity.

NAANAATVA : (नानात्व) Many-ness; variety; diversity.

NAARAAYANA : (नारायण) A

proper name of Bhagavan; the term by etymology means a Being that supports all things, that is reached by them and that helps them to do so; when the compound Naara plus Ayana is understood as a Bahuvreehi compound, the term means one who pervades all things; one who sleeps on waters.

NAASIKAA : (नासिका) Nose; the subtle organ of smell corresponding to the outer organ, the nose.

NAASIKAAGRA : (नासिकाग्र) Tip of the nose.

NAASIKAAGRADRISHTI :

(नासिकाग्रदृष्टि) Gaze at the tip of the nose.

NAIMITTIKA : (नैमित्तिक) Occasional; not daily or permanent.



NAIMITTIKAPRALAYA :

(नैमित्तिकप्रलय) Occasional cosmic dissolution (during Hiranyagarbha's sleep).

NAISHKARMYA : (नैष्कर्म्य) Cessation of works of Prakriti; the state of being actionless (in salvation).

NAISHTHIKABRAHMACHAAREE : (नैष्ठिकब्रह्मचारी) One who has taken the vow of life-long celibacy, residing in the house of his preceptor.

NAIVEDYA : (नैवेद्य) Edible offerings to the deity in a temple or household altar.

NAKSHATRAVIDYAA : (नक्षत्रविद्या) The science of stars; astronomy.

NAMRATAA : (नम्रता) Humility.

NARASIMHA : (नरसिंह) A fierce manifestation of Vishnu in the form of a man-lion in which the Lord incarnated to kill Hiranyakashipu.

NAULI : (नौलि) Hathayogic Kriya wherein the abdominal region is churned with the rotating motion of the rectal muscles.

NAVADVAARAPUREE : (नवद्वारपुरी) The nine-gated city; body.

NAVAVIDHABHAKTI : (नवविधभक्ति) Nine modes of devotion, viz., Sravana, Kirtana, Smarana, Padasevana, Archana, Vandana, Dasya, Sakhya, Atmanivedana.

NEERAAJANA : (नीराजन)

Burning of camphor and the like; an offering or waving of camphor or any light before the deity during worship.

NEEVAARASHOOKA : (नीवारशूक) The tail end of a paddy.

NETI : (नेति) Hathayogic Kriya for cleansing the nostrils, by passing a thread through the nostrils; one of the Shat-Kriyas or preliminary purificatory exercises in Hathayoga.

NETI-NETI : (नेति नेति) "Not this, not this"; the analytical process of progressively negating all names and forms in order to arrive at the eternal underlying Truth.

NIDIDHAASANA : (निदिध्यासन) Profound and deep meditation; third of the Vedantic Sadhana, after Shravana and Manana.

NIDRAA : (निद्रा) Sleep; either dreaming or deep sleep state; also a name of Yogamaayaa.

NIGAMANA : (निगमन) Conclusion; the fifth Member of a Syllogism.

NIGRAHASTHAANA : (निग्रहस्थान) The place of controlling and punishment.

NIHSANKALPA : (निःसंकल्प) Devoid of thought or imagination.

NIHSHREYAS : (निःश्रेयः) Supreme Bliss; Moksha.



## NIHSHWAASA

NIHSHWAASA : (निःश्वास) Out-breathing; exhalation.

NIHSPRIHAA : (निःस्पृहा) Desirelessness.

NIJABODHAROOPA : (निजबोधरूप) State of Self-awareness; Satchidananda-Brahman; Of the form of real knowledge.

NIMESHA : (निमेष) Twinkling of an eye; a moment or minute.

NIMITTA : (निमित्त) Cause; Instrument.

NIMITTAKAARANA : (निमित्तकाण) Instrumental cause, as the potter who makes the pot.

NINDAA : (निन्दा) Rebuke; censure.

NIRAADHAARA : (निराधार) Without support.

NIRAAKAARA : (निराकार) Formless.

NIRAAALAMBA : (निरालम्ब) Supportless.

NIRAAAMAYA : (निरामय) Without disease.

NIRAAASHAYA : (निराशय) Without refuge or shelter.

NIRAAVARANA : (निरावरण) Without veil.

NIRABHIMAANATAA : (निरभिमानता) State without the idea of mineness; without egoism ;

## NIRLEENA

NIRANJANA : (निरञ्जन) Spotless.

NIRATISHAYAANANDA : (निरतिशयानन्द) The highest bliss; above which bliss there is none other.

NIRATISHAYAGHANEEBHoota-SHAKTI : (निरतिशयघनीभूतशक्ति) Infinitely massive power or potency; condensed or concentrated power which is limitless.

NIRAVADHI-ATITARAAM : (निरवधि-अतितराम) Constant and profuse.

NIRAVAYAVA : (निरवयव) Without members or limbs.

NIRBEEJA : (निर्बीज) Seedless; without samskaras.

NIRBEEJASAMAADHI : (निर्बीजसमाधि) Nirvikalpa Samadhi wherein the Bija or seeds of samskaras are fried by Jnana.

NIRBHARATAA : (निर्भरता) Excessiveness; fullness.

NIRBHAYA : (निर्भय) Fearless.

NIRDVANDVA : (निर्द्वन्द्व) Beyond the pairs of opposites such as pleasure and pain.

NIRGUNA : (निर्गुण) Without attribute.

NIRGUNABRAHMA : (निर्गुणब्रह्म) The Impersonal attributeless Absolute.

NIRLEENA : (निर्लीन) Undissolved.



|                    |                |                                                       |
|--------------------|----------------|-------------------------------------------------------|
| NIRLIPTA :         | (निर्लिप्त)    | Unattached.                                           |
| NIRLIPTATVA :      | (निर्लिप्तत्व) | The state of being unattached.                        |
| NIRMAANA :         | (निर्माण)      | Creation.                                             |
| NIRMAANACHITTA :   | (निर्माणचित्त) | Manufactured mind; manufacturing mind.                |
| NIRMAANAKAAYA :    | (निर्माणकाय)   | Manufactured body.                                    |
| NIRMALA :          | (निर्मल)       | Without impurity; pure.                               |
| NIRMAMA :          | (निर्मम)       | Without mineness.                                     |
| NIRMOHA :          | (निर्मोह)      | Without attachment; without delusion.                 |
| NIRNAYA :          | (निर्णय)       | Ascertainment; establishing.                          |
| NIRODHA :          | (निरोध)        | Restraint; suppression; destruction.                  |
| NIRODHABHOOMI :    | (निरोधभूमि)    | The state in which the mind is in a state of control. |
| NIRODHAPARINAAMA : | (निरोधपरिणाम)  | Modification of control.                              |
| NIROOPANA :        | (निरूपण)       | Investigation or ascertainment.                       |
| NIRUDDHA :         | (निरुद्ध)      | Controlled.                                           |
| NIRUDYOGA :        | (निरुद्योग)    | Without effort.                                       |
| NIRUKTA :          | (निरुक्त)      | Etymology (of the Vedas).                             |

|                         |                      |                                                                                                      |
|-------------------------|----------------------|------------------------------------------------------------------------------------------------------|
| NIRUPAADHIKA :          | (निरुपाधिक)          | Without any limiting adjunct.                                                                        |
| NIRVAANA :              | (निर्वाण)            | Liberation; Final emancipation.                                                                      |
| NIRVEDYA :              | (निर्वेद्य)          | Unknowable.                                                                                          |
| NIRVICHARA :            | (निर्विचार)          | Without argumentation; without logic and enquiry.                                                    |
| NIRVICHARASAMAADHI :    | (निर्विचारसमाधि)     | Superconscious State where there is no intellectual enquiry.                                         |
| NIRVIKAARA :            | (निर्विकार)          | Unchanging; without modifications.                                                                   |
| NIRVIKALPA :            | (निर्विकल्प)         | Without the modifications of the mind.                                                               |
| NIRVIKALPASAMAADHI :    | (निर्विकल्पसमाधि)    | The superconscious state where there is no mind or "Tripiti" or any idea. See Asamprajnaatasamaadhi. |
| NIRVISHAYA :            | (निर्विषय)           | Without sense-activity; without object.                                                              |
| NIRVISHESHA :           | (निर्विशेष)          | Without any special characteristics.                                                                 |
| NIRVISHESHACHINMAATRA : | (निर्विशेषचिन्मात्र) | Undifferentiated consciousness alone.                                                                |
| NIRVISHESHATVA :        | (निर्विशेषत्व)       | Absence of distinctive attributes.                                                                   |



## NIRVITARKASAMAADHI.

### NIRVITARKASAMAADHI :

(निर्वितर्कसमाधि) Superconscious state where there is no intellectual argumentation or logic.

NISHCHAYA : (निश्चय) Conviction; determination.

NISHCHAYAAATMAKA : (निश्चयात्मक) With firm conviction or determination.

NISHCHAYAVRITTI : (निश्चयवृत्ति) The vritti or state of mind where there is determination.

NISHEDHA : (निषेध) Prohibition (enjoined by the scripture).

NISHIDDHAKARMA : (निषिद्धकर्म) Forbidden action (Vedic or Smarta).

NISHKAAMA : (निष्काम) Without desire.

NISHKAAMABHAAVA : (निष्कामभाव) Motiveless spontaneous feeling; the attitude of non-expectation of fruits of action.

NISHKAAMABHAKTI : (निष्कामभक्ति) Devotion without expectation of fruits.

NISHKAAMAKARMA : (निष्कामकर्म) Action without expectation of fruits.

NISHKALA : (निष्कल) Without parts; without taint; spotless.

NISHKAMPANA : (निष्कम्पन) Unshakable.

## NITYASIDDHA

NISHKRIYA : (निष्क्रिय) Without actoin; without movement.

NISHKRIYAROOPA : (निष्क्रियरूप) Of the form of actionlessness; a feature of the Supreme State or Brahman.

NISHTHAA : (निष्ठा) Steadfastness; establishment (in a certain state).

NITYA : (नित्य) Eternal; daily; obligatory; permanent.

NITYAANITYAVASTUVIVEKA : (नित्यानित्यवस्तुविवेक) Discrimination between the Real and the unreal.

NITYABUDDHI : (नित्यबुद्धि) Idea of stability; the intellect that considers the world as real.

NITYAKARMA : (नित्यकर्म) Daily obligatory rite as Sandhya, etc.

NITYAMUKTA : (नित्यमुक्त) Eternally Free.

NITYAPRALAYA : (नित्यप्रलय) Dissolution of everyday occurrence during individual's sound sleep.

NITYASARGA : (नित्यसर्ग) Daily creation; awakening of the individual in the morning.

NITYASHUDDHA : (नित्यशुद्ध) Eternally pure.

NITYASIDDHA : (नित्यसिद्ध) Eternally perfect.



## NITYASUKHA

NITYASUKHA : (नित्यसुख)

Eternal happiness.

NITYATAA : (नित्यता) Eternity.

NITYATRIPTI : (नित्यतृप्ति)

Eternal satisfaction.

NITYAYUKTA : (नित्ययुक्त) Eternally united (with the Absolute).

NIVRITTI : (निवृत्ति) Renunciation; retrospective life; stepping back from worldly activity.

NIVRITTIMAARGA : (निवृत्तिमार्ग) The path of renunciation and Sanyasa; the path of return to Para Brahman.

NIVRITTIROOPA : (निवृत्तिरूप) Of the very form of renunciation, and detachment.

NIYAAMAKA : (नियामक) He who controls.

## NYAGRODHA

NIYAMA : (नियम) The second step in Raja-Yoga; internal and external purification, contentment, mortification, study, and worship of God; observance.

NIYAMAVIDHI : (नियमविधि) An injunction on the method of carrying out or performing scriptural injunctions and observances.

NRITYA : (नृत्य) Dance; Tandava.

NRIYAJNA : (नृयज्ञ) Service of human beings; one of the five sacrificial rites enjoined on all householders; feeding of the guest.

NYAASA : (न्यास) Renunciation; (Sanyasa) laying down.

NYAGRODHA : (न्यग्रोध) The Indian fig (tree); the Sami tree.





**OJAS :** (ओजस्) Vigour; spiritual energy; vitality; the spiritual force developed through the creative power of celibacy and Yogic Sadhana.

**OM :** (ओं) The Pranava or the sacred syllable symbolising Brahman.

**OORDHWARETAS-YOGEE :**  
(ऊर्ध्वरैतोयोगी) The Yogi in whom the seminal energy flows upwards.

**OORMI :** (ऊर्मि) A wave; an evil : reference is often made to six evils: they are hunger and thirst, old age and death, grief and delusion or loss of consciousness.

**OSHADHIYOGA :** (ओषधियोग)  
Yoga in which herbal preparations are administered to cure defective health.



## P

PAADA : (पाद) Foot; one-fourth portion.

PAADYA : (पाद्य) Water offered to wash the feet with; one of the sixteen modes of honouring the Deity in formal worship.

PAANDITYA : (पाण्डित्य) Eru-  
dition; learning; intellectual mastery.

PAANI : (पाणि) Hand.

PAAPA (पाप) Sin; a wicked action; evil; demerit.

PAAPAPURUSHA : (पापपुरुष) Evil personified; personification of the sinful part in the individual.

PAARAMAARTHIKA : (परमार्थिक)  
In an absolute sense (as opposed to vyavaharika or relative).

PAARAMAARTHIKASATTAA :  
(परमार्थिकसत्ता) The Absolute Reality; Transcendental Truth; Param Brahma.

PAARIVRAAJYA : (परिव्राज्य)  
The state of a wandering Sanyasin.

PAARVATEE : (पार्वती) An incarnation of the Divine Mother; Consort of Siva.

PAAYASA : (पायस) A liquid offering to gods, prepared with rice (boiled), milk, ghee and sugar with spices necessary; Paramaannam.

PAAYU : (पायु) Organ of excretion; anus.

PADAARTHA : (पदार्थ) Substance; material.

PADAARTHAABHAAVANAA :

(पदार्थभाषना) Knowledge of the Truth; the sixth of the Jnana Bhuktikas or states of knowledge where the Jnani perceives the inner essence and not the outer physical form of things.

PADMA : (पद्म) Lotus; Chakra; a name for the plexus.

PANCHA : (पञ्च) Five.

PANCHAAGNIVIDYA : (पञ्चाग्निविद्या)  
Science of five fires; esoteric explanation of five processes of sacrifices.  
(See Chhandogya Upanishad).

PANCHAAKSHARA : (पञ्चाक्षर)  
Mantra of Lord Siva, consisting of five letters; Om Namah Sivaya.

PANCHAKOSHA : (पञ्चकोश)  
Five sheaths of ignorance enveloping the Atma.

PANCHEEKARANA : (पञ्चीकरण)  
Quintuplication; according to the Vedanta school, a particular process by which the five kinds of the elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe.



## PANCHEEKRITA

- PANCHEEKRITA :** (पञ्चीकृत) Quintuplicated.
- PANDITA :** (पण्डित) A learned man; scholar; man of wisdom.
- PARA :** (पर) Supreme; other; enemy.
- PARAABHAKTI :** (परामक्ति) Supreme devotion where the devotee sees his Ishtam everywhere. Here the devotee transcends all forms of ritualistic worship. This leads to Jnana.
- PARAAGATI :** (परागति) Highest State; Moksha.
- PARAAPRAKRITI :** (पराप्रकृति) The higher cosmic energy through which the Supreme Brahman appears as individual souls.
- PARAATPARA :** (परात्पर) Greater than the great; higher than the high.
- PARAAVIDYAA :** (पराविद्या) Higher knowledge; direct knowledge of Brahman.
- PARAAYANA :** (परायण) The ultimate ground; the sole refuge.
- PARADHARMA :** (परधर्म) Duty pertaining to another.
- PARAKAAYAPRAVESHHA :** (परकायप्रवेश) Entering into another body; the Siddhi by which the Yogi can leave his own body and enter into and animate another body.

## PARAMESHTHEE

- PARAMA :** (परम) Highest; Supreme.
- PARAMAANANDA :** (परमानन्द) Supreme Bliss.
- PARAMAANANDAPRAAPTI :** (परमानन्दप्राप्ति) Attainment of Supreme Bliss.
- PARAMAANU :** (परमाणु) A subatomic particle such as electron.
- PARAMAARTHADRISHTI :** (परमार्थदृष्टि) Right vision; Intuition.
- PARAMAATMAA :** (परमात्मा) The Supreme Self (Soul).
- PARAMADHAAMA :** (परमधाम) Supreme Abode; Brahman; Moksha.
- PARAMAHAMSA :** (परमहंस) The fourth or the highest class of Sanyasins.
- PARAMAKAARANA :** (परमकारण) The Supreme Cause of all causes.
- PARAMAPADA :** (परमपद) Supreme State; Moksha.
- PARAMASHAANTI :** (परमशान्ति) Supreme Peace; Absolute Happiness.
- PARAMAVASHYATAA :** (परमवश्यता) Supreme Control (over the senses and mind).
- PARAM-BRAHMA :** (परब्रह्म) The Supreme Absolute; The Transcendental Reality.
- PARAMESHTHEE :** (परमेश्वरी) The exalted one; a name generally applied to Brahma or Hiranyagarbha, and sometimes even to Narayana or the Supreme Purusha.



PARAMESHWARA

PARAMESHWARA : (परमेश्वर)

The Supreme Lord.

PARAM-JYOTI : (परं ज्योतिः) Supreme Light; Brahman.

PARASAMVIT : (परसंबित्) Supreme knowledge or consciousness.

PARASHABDA : (पर शब्द) Supreme sound which is in an undifferentiated state; the first Avyakta state of sound.

PARASPARAADHYAASA :

(परस्परआध्यास) Mutual superimposition, viz, the body is mistaken for the self and the self is considered as the body.

PARATANTRA : (परतन्त्र) Dependent on another.

PARATANTRASATTAABHAAVA :

(परतन्त्रसत्ताभाव) Possibility of dependent existence.

PARAVAIRAAGYA : (परवैराग्य)

Highest type of dispassion; the mind turns away completely from worldly objects and cannot be brought back to them under any circumstances.

PARAVASTU : (परवस्तु) Supreme Substance; Brahman.

PARICCHINNA : (परिच्छिन्न) Finite; conditioned; limited.

PARIGRAHA : (परिग्रह) Grasping; accepting; coveting.

PARINAAMA : (परिणाम) Transformation; modification; change; effect; result.

PARINAAMANITYA : (परिणामनित्य) Changing eternal; Maya.

PRINAAMASRISHTI : (परिणामसृष्टि) Creation by evolution and actual change according to Sankhya.

PARINAAMA-UPAADAANA :

(परिणाम उपादान) That material cause which evolves out of itself an effect which is essentially one with it, e. g., the Pradhana of the Sankhyas.

PARINAAMAVAADA : (परिणामवाद)

The doctrine of transformation (of the school of conditioned non-dualism of Ramanuja) upholding that God actually transforms a portion of His Being into the universe.

PARIPLAVA : (परिप्लव) Stories prescribed for citation in the intervals of performing the horse-sacrifice.

PARIPOORNA : (परिपूर्ण) All-full Self-contained.

PARISPANDA : (परिस्पन्द) Vibration.

PARIVAARA : (परिवार) Train of attendants.

PARIVRAAJAKA : (परिव्राजक) Roaming ascetic; itinerant monk or Sanyasin.

PAROKSHA : (परोक्ष) Indirect; that which cannot be perceived by the eyes directly.

PAROKSHAJNAANA : (परोक्षज्ञान) Indirect knowledge of Brahman through study of sutris.



## PAROPAKAARA

**PAROPAKAARA :** (परोपकार) The good and welfare of others; service to others.

**PASHUPATI :** (पशुपति) Lord of Pashus or Jivas; A name of Siva.

**PASHWAACHAARA :** (पश्वाचार) Conduct of the brutes; a Tantrika course of spiritual discipline for the least advanced aspirants.

**PASHYANTEE :** (पश्यन्ती) The subtle or the second state of sound which in its grossest form is manifest as audible sound upon physical plane.

**PATIVRATAADHARMA :** (पतिव्रताधर्म) The rules of life of a chaste woman devoted to her husband.

**PAVANA :** (पवन) Wind (God).

**PAYOVRATA :** (पयोव्रत) A kind of austere observance where one lives on milk alone.

**PEETAAMBARA :** (पीताम्बर) Celestial silk garment decorated with gold, worn by Vishnu or Krishna.

**PHALA :** (फल) Fruit; effect; one of the Shadlingas; the last of the chapters in the Brahmasutras.

**PHALAAHAARA :** (फलाहार) Fruit-diet (usually taken by Yogis, Sadhaks and performers of austerities).

**PINAAKA :** (पिनाक) The bow of Siva.

## PITRYA

**PINDAANDA :** (पिण्डाण्ड) The world of the body; microcosm; Kshudrabrahmaanda as opposed to macrocosm or cosmos (Brahmanda).

**PINGALAA :** (पिङ्गला) A Nadi or psychic nerve current which terminates in the right nostril; It is the solar nadi; it is heating in its effect.

**PIPPALA :** (पिप्पल) Holy fig (tree).

**PISHUNA :** (पिशुन) Treacherous; crooked.

**PITRI :** (पितृ) The departed ancestor; a divine hierarchy like Yama, consisting of deceased progenitors and ancestors ; the manes.

**PITRILOKA :** (पितृलोक) The world occupied by the divine hierarchy of ancestors.

**PITRIYAANA :** (पितृयान) The path of the fathers or the manes, through which an individual soul, on doing good works of merit, ascends to the region of the moon after death to enjoy there the effects of his works. This is also called "Dhoomra Marga" or the path of the smoke.

**PITRIYAJNA :** (पितृयज्ञ) Oblations for gratifying the manes ; one of the five sacrificial rites enjoined on all householders ; libations to ancestors.

**PITRYA :** (पित्र्य) Pertaining to the Pitris or the deceased ancestors.



## PLUTA

**PLUTA :** (प्लुत) Elongated accent with three matras.

**POOJAA :** (पूजा) Worship; adoration.

**POORAKA :** (पूरक) Inspiration ; inhalation of breath.

**POORNA :** (पूर्ण) Full; Complete; Infinite; Absolute; Brahman.

**POORNAYOGEE :** (पूर्णयोगी) A full-blown Yogi.

**POORNOHAM :** (पूर्णोऽहम्) I am Full, the Absolute, the Infinite; I am Brahman.

**POORTA :** (पूत) Charitable construction of tanks, etc., for the benefit of humanity.

**POORVAMEEMAAMSAA :** (पूर्वमीमांसा) The name of the philosophy by sage Jaimini, regarding the portion of the Vedas on sacrificial works and other religious ceremonies.

**POORVAPAKSHA :** (पूर्वपक्ष) The prima facie view.

**POOSHAN :** (पूषन्) Sun.

**PRAADESHAMAATRA :** (प्रादेशमात्र) Measured by span.

**PRAAJNA :** (प्राज्ञ) A name according to Vedanta Philosophy of the individual in the causal state (as in sound sleep); the Supreme Reality appears as such through the veil of an individual causal body.

## PRAANATATTVA

**PRAAKAAMYA :** (प्राकाम्य) A Siddhi by which the Yogi touches the heaven; Freedom of will; one of the eight major Siddhis.

**PRAAKRITAPRALAYA :** (प्राकृतःलय) Cosmic dissolution at the end of Hiranyagarbha's span of life, when he becomes liberated.

**PRAANA :** (प्राण) Vital energy; life-breath.

**PRAANAAYAAMA :** (प्राणायाम) Regulation and restraint of breath; the fourth limb of Ashtanga-Yoga.

**PRAANAJAYA :** (प्राणजय) Mastery over the Pranas (the vital breaths); conquest of Prana.

**PRAANAKENDRA :** (प्राणकेन्द्र) Life-centre.

**PRAANAMAYA :** (प्राणमय) One of the sheaths of the Atma consisting of the Pranas and the Karmendriyas.

**PRAANANIRODHA :** (प्राणनिरोध) Control of the vital breaths.

**PRAANAPRATISHTHA :** (प्राणप्रतिष्ठा) A tantric ritualistic process by which an image or symbol of God or any deity is said to be vitalised.

**PRAANASHAKTI :** (प्राणशक्ति) Subtle vital power.

**PRAANATATTVA :** (प्राणतत्त्व) Principle of the vital breaths.



## PRAAPTI

**PRAAPTI :** (प्राप्ति) A power by which the Yogi gets everything; one of the eight major Siddhis.

**PRAAPTIPRAAPYA :** (प्राप्तिप्राप्य) Attainment of whatever that is to be attained.

**PRAARABDHA :** (प्रारब्ध) The portion of Sanchita Karma (Karma-phala) that determines one's present life.

**PRAATIBHAASIKA :** (प्रातिभासिक) Illusory; appearing.

**PRAATIBHAASIKASATTAA :** (प्रातिभासिकसत्ता) Dream-reality; apparent or unreal as dream.

**PRAAYASCHITTA :** (प्रायश्चित्त) Expiation; mortification.

**PRAAYASCHITTAKARMA :** (प्रायश्चित्तकर्म) Expiatory action; bodily mortification; penance.

**PRAAYOPAVESHA :** (प्रायोपवेश) A stern resolve to fast upto death.

**PRABUDDHA :** (प्रबुद्ध) Awakened; conscious of the Ultimate Reality.

**PRADHAANA :** (प्रधान) Chief; Prakriti of the Sankhyas.

**PRAHARA :** (प्रहर) A period of roughly three hours' time (duration).

**PRAJAAKAAMA :** (प्रजाकाम) Desirous of offspring.

**PRAJAAPATI :** (प्रजापति) Progenitor; Creator; a Hindu Deity, also called

## PRAKRITILAYA

Brahma ; the creator ; the name given to Brahma's ten sons who were the first and original ancestors of the human race.

**PRAJNAA :** (प्रज्ञा) Consciousness; awareness.

**PRAJNAANAGHANA :** (प्रज्ञानघन) Mass of Consciousness; Brahman.

**PRAJNAATMAA :** (प्रज्ञात्मा) The intelligent self; the conscious internal self.

**PRAKAARA :** (प्रकार) Mode.

**PRAKAASHA :** (प्रकाश) Luminescence; light; brightness.

**PRAKAASHAKA :** (प्रकाशक) Revealer; Illuminator.

**PRAKAASHYA :** (प्रकाश्य) Object revealed or illumined.

**PRAKARANA :** (प्रकरण) Subject-matter; section.

**PRAKARANAGRANTHA :** (प्रकरणग्रन्थ) A book which being connected with a particular part of scripture, serves a special purpose of it.

**PRAKATA :** (प्रकट) Manifest; revealed.

**PRAKRITI :** (प्रकृति) Causal matter; Shakti; name of Pradhana of the Sankhyas.

**PRAKRITILAYA :** (प्रकृतिलय) He who is submerged in Prakriti.



**PRAKRIYAAGRANTHA :** (प्रक्रियाग्रन्थ)

Scripture that deals with categories of a subject.

**PRALAYA :** (प्रलय) Complete

merging; dissolution when the cosmos merges into (1) its unseen immediate cause, viz., the unmanifested cosmic energy or (2) the Ultimate Substratum of Absolute Reality. Dissolutions are of four kinds, Nitya, Naimittika, Prakrita and Atyantika. The first three are of type (1) and the last of type (2).

**PRAMAADA :** (प्रमाद) Carelessness; fault; guilt.

**PRAMAANA :** (प्रमाण) Proof; authority (of knowledge.)

**PRAMAANACHAITANYA :**

(प्रमाणचैतन्य) Consciousness as knowing the source of knowledge proof.

**PRAMAANAGATASANDEHA :**

प्रमाणगतसन्देह) The doubt as regards the validity of the proofs of knowledge.

**PRAMAATAA :** (प्रमाता) Measurer; knower; the ego or the Jiva.

**PRAMAATRICHAITANYA :**

- (प्रमातृचैतन्य) A subject who knows the cognising consciousness which is determined by the internal organ.

**PRAMEYA :** (प्रमेय) Object of proof (Brahman or the Absolute Reality); subject of enquiry; object of right knowledge; measured or known object.

**PRAMEYAGATASANDEHA:** (प्रमेयगत-सन्देह) Doubt with respects to the nature of Brahman, the object of Knowledge.

**PRAMODA :** (प्रमोद) The pleasure which one gets through the actual enjoyment of an object; the third state of enjoyment of objects after Priya and Moda, the attributes of the Karana-Sareera.

**PRANAVA :** (प्रणव) The sacred syllable (symbol) "OM".

**PRANAVAADHEENA :** प्रणवाधीन) Dependent on Pranava or Omkara.

**PRANAVAJAPA :** (प्रणवजप) Repetition of OM.

**PRANIDHAANA :** (प्रणिधान) Self-surrender; prostration.

**PRAPATTI :** (प्रपत्ति) An appeal made to a capable and willing personage (God) by a person (devotee) who strongly desires a thing (Liberation) but is helpless to attain it and feels his helplessness. The object desired may be anything for the matter of that, as the regaining of the lost property as when Aditi made prapatti to Bhagavan, or release from the bondage of Karma.

**PRASAADA :** (प्रसाद) Food dedicated to a god at His worship and thereafter eaten by the faithful devotees as something holy; tranquillity; grace.



## PRASHWAASA

**PRASHWAASA :** (प्रश्वास) Expiratory breath.

**PRASIDDHA :** (प्रसिद्ध) Famous; well-known.

**PRASTHAANATRAYA :** (प्रस्थानत्रय) The three authoritative landmarks in spiritual literature, viz., the Upanishads, the Brahmasutras and the Bhagavadgita, on which the entire Vedanta Philosophy is based.

**PRATEEKA :** (प्रतीक) An image or symbol of God for worship and spiritual contemplation.

**PRATEEKOPAASANAA :** (प्रतीकोपासना) Meditation in which Brahman is thought with and through a symbol.

**PRATEEKSHAA :** (प्रतीक्षा) Anticipation.

**PRATIBANDHAKA :** (प्रतिबन्धक) That which obstructs Self-realisation or acts as an obstacle to dawn of Self-Knowledge; generally any obstacle on the path of Sadhana.

**PRATIBANDHAKAABHAAVA :** (प्रतिबन्धकाभाव) Power that removes the obstruction hindering realisation of the Self; absence of obstacles.

**PRATIBHAA :** (प्रतिभा) Intelligence; splendour of knowledge; intuition.

**PRATIBIMBAVAADA :** (प्रतिबिम्बवाद) The doctrine that the soul is a reflection of the Self in the Buddhi.

## PRATYABHIJNAA

**PRATIJNAA :** (प्रतिज्ञा) Vow.

**PRATIKOOLATAA :** (प्रतिकूलता) State of being unfavourable.

**PRATIMAA :** (प्रतिमा) A copy; an image (of God) made of any metal, wood or similar material for worship or spiritual contemplation.

**PRATIPAKSHA :** (प्रतिपक्ष) Opposite; inimical.

**PRATIPAKSHABHAAVANAA :** (प्रतिपक्षभावना) The method of substituting the opposite through imagination; thus, fear is overcome by dwelling strongly upon its opposite, courage.

**PRATISAMKHYAANIRODHA :** (प्रतिसंख्यानिरोध) Cessation dependent on a sublative act of the mind.

**PRATISHTHAA :** (प्रतिष्ठा) Reputation; fame; firm resting; establishment; installation.

**PRATIYOGINEESHAKTI :** (प्रतियोगिनीशक्ति) Opposite power or force.

**PRATYAHAARA :** (प्रत्याहार) Abstraction or withdrawal of the senses from their objects, the fifth limb of Patanjali's Ashtanga-Yoga.

**PRATYABHIJNAA :** (प्रत्यभिज्ञा) Knowing; recognition or recovering consciousness; recollection.



PRATYABHIJNAAJNAANA :

(प्रत्यभिज्ञाज्ञान) Same as "pratyabhijna".

PRATYAGAATMAA : (प्रत्यगात्मा)

Inner Self; Kutastha; Brahman.

PRATYAKSHA : (प्रत्यक्ष) Direct perception; intuition.

PRATYAKSHAPRAMAANA : (प्रत्यक्ष-प्रमाण) Proof of direct perception or intuition.

PRATYAKSHATVA : (प्रत्यक्षत्व)

Directness (of realisation or divine experience.)

PRATYAKSHAYOGYA : (प्रत्यक्षयोग्य)

Fit for direct perception.

PRATYAVAAYA : (प्रत्यवाय) The sin of commission.

PRATYAYA : (प्रत्यय) Cause; mental effort; imagination; idea of distinction.

PRAVRAAJIN : (प्रव्राजिन्) Wandering mendicant (Sanyasin).

PRAVRITTIMAARGA : (प्रवृत्तिमार्ग)

The path of action or life in worldly society or according to the nature of the world.

PRAVRITTIVIJNAANA : (प्रवृत्तिविज्ञान) Quasi-external consciousness.

PRAYATNA : (प्रयत्न) Attempt; effort.

PRAYOJANA : (प्रयोजन) Result; fruit; the final end.

PREMA : (प्रेम) Divine Love (for God).

PREMABHAAVA : (प्रेमभाव) Feeling of love.

PRERANAA : (प्रेरण) Goading or stirring; impulse; urge; prompting.

PRITHIVEE : (पृथिवी) The element of earth with density and fragrance as its characteristic features.

PRITHIVEETATTVA : (पृथिवीतत्त्व) Principle of earth-element.

PRIYA : (प्रिय) Bliss; joy derived on seeing a beloved object.

PULAKA : (पुलक) Horripilation.

PUNYA : (पुण्य) Merit; virtue.

PUNYAAPUNYA : (पुण्यापुण्य) Virtue and vice; merit and demerit.

PUNYAMATI : (पुण्यमति) Virtuous inclined.

PURASCHARANA : (पुरश्चरण) An observance consisting of the repetition of a Mantra as many lakhs of times as there are syllables (letters) in it. This is done with fixed rules regarding diet, number of Japa, seat, etc.

PURUSHA : (पुरुष) The Supreme Being; a being that lies in the city (of the heart of beings). The term is applied to Bhagavan. The description applies also to Atma which abides in the heart of things. To distinguish Bhagavan from Jivatma, He is known as Parama Highest) Purusha or Purushottama (the best of the Purushas).

PURUSHAARTHA : (पुरुषार्थ)

Human effort; individual exertion; right exertion; Dharma, Artha, Kama and Moksha; Ideal of man.

PURUSHOTTAMA : (पुरुषोत्तम)

The Supreme Person; the Lord of the Universe.

PUSHTI : (पुष्टि) Nourishment.

PUTRESHTI : (पुत्रेष्टि) A sacrificial rite performed with the object of getting a son.



## R

- RAAGA :** (राग) Blind love; attraction; attachment that binds the soul to the universe.
- RAAJARAAJESHWAREE:** (राजरजेश्वरी) The name of a supreme incarnation of the Shakti representing the supreme divine cosmic power.
- RAAJARSHI :** (राजर्षि) One who is a king and also a seer of spiritual truths.
- RAAJASAAHAMKAARA :** (राजसाहंकार) Egoism born of passion and activity.
- RAAJASIKA :** (राजसिक) Passionate; active; restless.
- RAAJASOOYA :** (राजसूय) A sacrifice performed by a monarch as a mark of his subduing all other kings.
- RAAJAYOGA :** (राजयोग) A system of Yoga; the royal Yoga of Dhyana or meditation; the system of Yoga generally taken to be the one propounded by Patanjali Maharshi, i. e., Ashtanga-Yoga.
- RAASAKREEDAA :** (रासक्रीडा) Transcendental sport that Lord Krishna played with the Gopis of Vrindavana.
- RACHANAA :** (रचना) Creation; construction.
- RAJAS :** (रजस्) One of the three aspects or component traits of cosmic energy; the principle of dynamism in nature bringing about all changes; through this is projected the relative appearance of the Absolute as the universe; this quality generates passion and restlessness.
- RAJJUSARPANYAAYA :** (रज्जुसर्पन्याय) The analogy of the rope and the snake used to illustrate the appearance of the world in Brahman.
- RAKTA :** (रक्त) Blood; red; coloured; affected with love.
- RASA :** (रस) Essence (of enjoyment; water; mercury; taste; sweet feeling; food-chyle; Brahman.
- RASAASWAADA :** (रसास्वाद) Tasting the essence or the bliss of Savikalpa samadhi; this is an obstacle to the higher Advaita realisation, as it keeps away the meditator from attempting for Nirvikalpa-Samadhi, or Asamprajñata-Samadhi.
- RASANAA :** (रसना) Tongue; the organ of taste.
- RASATANMAATRA :** (रसतन्मात्र) The subtle essence of taste or flavour; the subtle essence of the sense of taste.
- RATIPREETI :** (रतिप्रीति) Intense attachment and love; joy derived from physical love.
- RATNA :** (रत्न) Gem; jewel; the best.



## RECHAKA

RECHAKA : (रेचक) Exhalation (of breath).

RETAS : (रेतस्) Semen; virile seed.

RIDDHI : (ऋद्धि) Highest sensual delight; wealth; nine varieties of extraordinary exaltation and grandeur that comes to the Yogi as he advances and progresses in Yoga like the supernatural powers or Siddhis; Riddhis are, like Siddhis, great obstacles in Yogic realisation.

RIK : (ऋक्) Mantras (verses) of the Rigveda.

RISHI : (ऋषि) Sage; seer of the Truth.

RISHIYAJNA : (ऋषियज्ञ) Study of scriptures for gratifying the seers of Truth; one of the five sacrificial rites enjoined on all householders; also known as Brahmayajna.

RITA : (ऋत) True; correct; real.

RITAMBHARAPRAJNAA :

(ऋतम्भरप्रज्ञा) Consciousness full of Truth (according to Raja-Yoga of Patanjali).

## RUDRAAKSHA

RITVIK : (ऋत्विक्) Priest performing (officiating in) a sacrifice.

ROCHAKA : (रोचक) Pleasure-inducing.

ROMAANCHA : (रोमाञ्च) Rapture or thrill with horripilation; a stage in Bhakti-Bhava.

ROOPA : (रूप) Appearance; form; sight; vision.

ROOPASHAKTI : (रूपशक्ति) The power that creates forms.

ROOPASKANDHA : (रूपस्कन्ध) The group of sensation of form.

ROOPATANMAATRA ; (रूपतन्मात्र) Subtle principle of colour and form.

RUCHI : (रुचि) Taste; appetite; liking; desire.

RUDRAAKSHA : (रुद्राक्ष) (Lit) Of the eye of Lord Siva; a kind of berries of which the seeds are worn by some religious sects of the Hindus as rosary, around their necks, heads, arms, etc., as sacred to Lord Siva.



## S

SAA : (सा) She.

SAADHAARANA : (साधारण)  
Ordinary; common.

SAADHAARANAKAARANA :  
(साधारणकारण) Common Cause.

SAADHAKA : (साधक) (Spiritual)  
Aspirant; One who exerts to attain  
an object.

SAADHANA : (साधन) Self-effort;  
tool; implement; spiritual practice.

SAADHANACHATUSHTAYA :  
(साधनचतुष्टय) The four kinds of  
spiritual effort; Viveka, Vairagya,  
Shatsampat and Mumukshutwa.

SAADHARMYA : (साधर्म्य)  
Becoming of one law of being and  
action (with the Divine).

SAADHU : (साधु) Pious or  
righteous man; a Sanyasin.

SAADI : (सादि) With beginning.

SAADRISHYATAA : (सादृश्यता)  
Similarity.

SAAHAM : (साहम्) She I am;  
(Mantra of Shaktas).

SAAKAARA : (साकार) Having  
form (as opposed to Nirakara).

SAAKSHAATKAARA : (साक्षात्कार)  
Direct realisation; Brahmajnaana;  
Experience of Absoluteness.

SAAKSHEE : (साक्षी) Witnessing  
principle; Seer; Kutastha which  
passively observes the actions of the  
body and senses; witness.

SAAKSHIBHAAVA : (साक्षिभाव)  
The attitude of remaining as a  
witness.

SAAKSHICHAITANYA : (साक्षिचैतन्य)  
Witnessing intelligence or  
consciousness.

SAAKSHICHETANA : (साक्षिचेतन)  
Witnessing Soul; Kutastha; same as  
Sakshichaitanya.

SAAKSHIDRASHTAA : (साक्षीद्रष्टा)  
Witnessing subject; witnessing seer.

SAALOKYA : (सालोक्य) Being in  
the same plane or world as God.

SAAMAANYA : (सामान्य) Common;  
ordinary; having common charac-  
teristics or common nature.

SAAMAANYAAVASTHAA : (सामान्या-  
वस्था) Undifferentiated condition;  
unmanifested state.

SAAMAANYAGUNA : (सामान्यगुण)  
General quality; common nature  
or characteristic.

SAAMAANYAVIJNAANA : (सामान्य-  
विज्ञान) Pure consciousness; Homo-  
geneous Intelligence; Kutastha;  
Brahman.



SAAMEEPYA

SAAMEEPYA : (सामीप्य) Being near God.

SAAMYAAVASTHAA : (साम्यावस्था) State of equilibrium; harmony of the three gunas; the state of Avyakta or the Unmanifest Being.

SAANANDA : (सानन्द) With bliss (a kind of Samadhi).

SAANKHYA : (सांख्य) A system of philosophy propounded by Kapila.

SAAROOPYA : (सारूप्य) Having the same form as God.

SAARVADESHIKA : (सार्वदेशिक) Pertaining to all places; present everywhere.

SAASMITA : (सास्मित) With the feeling of individuality or the egoistic feeling of "I exist" (a kind of Samadhi).

SAAVAYAVA : (सावयव) With limbs or members.

SAAYUJYA : (सायुज्य) Becoming one with God.

SABEEJASAMAADHI : (सबीजसमाधि) Savikalpasamadhi wherein the Bija or the seed of Samskaras is not destroyed.

SACHETANA : (सचेतन) Possessed of consciousness.

SADAACHAARA : (सदाचार) Right conduct.

SADAAJAAGRAT : (सदाजाग्रत्) Ever wakeful.

SADAIKARASA : (सदैकरस) Eternal Homogeneous essence.

SADBHAASHANA : (सद्भाषण) Right speech.

SADGUNA : (सद्गुण) Good quality; virtuous quality.

SADRISHAPARINAAMA : (सदृशपरिणाम) Homogeneous change; Change in its own given conditions; a change which is not different from the original like gold into an ear-ring.

SADVICHAARA : (सद्विचार) Right enquiry; enquiry into Truth.

SAGUNABRAHMA : (सगुणब्रह्म) The supreme Absolute conceived of as endowed with qualities like mercy, omnipotence, omniscience, etc., as distinguished from the undifferentiated Absolute.

SAH : (सः) He.

SAHAASTITAA : (सहास्तिता) Co-existence.

SAHAJA : (सहज) Natural, true, native.

SAHAJAAVASTHAA : (सहजावस्था) Super-conscious state that has become natural and continuous.

SAHAJAKUMBHAKA : (सहजकुम्भक) Natural retention of breath.



SAHAJANIRVIKALPASAMAADHI :

(सहजनिर्विकल्पसमाधि) Natural  
Advaita state of Brahman-Conscious-  
ness.

SAHAJANISHTHAA : (सहजनिष्ठा)

Natural and normal establishment ;  
Establishment in one's own essential  
nature of Satchidananda.

SAHAKAARIMAATRA : (सहकारिमात्र)

A helping factor only; ( Maya  
is Sahakaarimaatra of Brahma's world  
projection).

SAHASRAARA : (सहस्रार) A region  
in the top of the head in the form  
of a thousand petalled lotus, where  
Kundalini Shakti unites with Lord  
Siva.

SAJAATEEYABHEDA : (सजातीयभेद)

Difference by which one in-  
dividual of a species (Jati) is dis-  
tinguished from another, e.g., the  
difference between one man and  
another man.

SAKAAMABHAAVA : (सकामभाव)

Attitude or feeling where there is  
desire as motive force.

SAKAAMABHAKTI : (सकामभक्ति)

Devotion with expectation of fruits,  
selfishness.

SAKALA : (सकल) With parts; all ;  
everything.

SAKHYA : (सख्य) The attitude of  
a devotee, expressing the relationship  
of a friend with God; Examples are  
Arjuna, Uddhava and the cowherds  
of Vrindavana.

SAMAADHAANA : (समाधान)

Equal fixing; proper concentration.

SAMAADHI : (समाधि) The state  
of superconsciousness where Absolute-  
ness is experienced attended with  
all-knowledge and joy; Oneness; Here  
the mind becomes identified with the  
object of meditation; the meditator  
and the meditated, thinker and the  
thought become one in perfect absorp-  
tion of the mind.

SAMAANA : (समान) One of the  
five Pranas or vital airs of the human  
body, that does the function of  
digestion.

SAMAANAADHIKARANYA :

(समानाधिकरण्य) Coordi-  
nation; the relation of abiding in a  
common substratum - Erahman; Ghata-  
kasha and Meghakasha have a  
common substratum, the universal  
ether, where only the Upadhis or  
limiting adjuncts differ.

SAMABHAAVANAA : (समभावना)

Feeling of equality.

SAMADRISHTI : (समदृष्टि) Equal  
vision.

SAMANVAYA : (समन्वय) Uni-  
fication; the agreement of all Upa-  
nishadic texts in proving the Highest  
Reality.

SAMARASATWA : (समरसत्व)

A term which is ordinarily applied  
to sexual union but used symbolically  
to the union of Kundalini Shakti  
with Siva in the head; merging of  
becoming into being.



## SAMASHTI

|                           |                |                                                                                                                                                |
|---------------------------|----------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SAMASHTI :</b>         | (समष्टि)       | An integrated whole of the same class of entity, e. g. samashti-buddhi (Cosmic intelligence).                                                  |
| <b>SAMATAA :</b>          | (समता)         | Balanced State (of mind).                                                                                                                      |
| <b>SAMATWA :</b>          | (समत्व)        | Equanimity (under all condition; equality of outlook (making no distinction between friend and foe, pleasure and pain, etc.)                   |
| <b>SAMAVAAYA :</b>        | (समवाय)        | Combination; union; conjunction; constant and inseparable connection or inherence; existence of one thing in another.                          |
| <b>SAMAVAAYAKAARANA :</b> | (समवायकारण)    | Concomitant cause.                                                                                                                             |
| <b>SAMBANDHA :</b>        | (सम्बन्ध)      | Relationship; connection.                                                                                                                      |
| <b>SAMBHOOTI :</b>        | (सम्भूति)      | Birth; origin; production.                                                                                                                     |
| <b>SAMGRAHABUDDHI :</b>   | (संग्रहबुद्धि) | The intellect that wants to accumulate and possess.                                                                                            |
| <b>SAMHAARA :</b>         | (संहार)        | Destruction.                                                                                                                                   |
| <b>SAMHITAA :</b>         | (संहिता)       | Collection; One of the two primary sections of each of the Vedas, containing hymns and sacred formulae, the other section being the Brahmanas. |
| <b>SAMIT :</b>            | (समित्)        | Sacrificial fuel.                                                                                                                              |

## SAMSAARACHAKRA

|                               |                   |                                                                                                                                           |
|-------------------------------|-------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SAMJNAANA :</b>            | (सज्ञान)          | Consciousness; Intelligence.                                                                                                              |
| <b>SAMNYAASA :</b>            | (संन्यास)         | Renunciation of social ties; the last stage of Hindu life, viz. the stage of spiritual meditation.                                        |
| <b>SAMNYAASEE :</b>           | (संन्यासी)        | A monk; one who has embraced the life of complete renunciation; one belonging to the fourth or the highest stage of life, i. e. samnyasa. |
| <b>SAMPAT :</b>               | (संपत्)           | Perfection; wealth; virtue.                                                                                                               |
| <b>SAMPATTI :</b>             | (संपत्ति)         | Same as Sampat.                                                                                                                           |
| <b>SAMPRADAAYA :</b>          | (संप्रदाय)        | Sect; custom; conventional procedure or course of action.                                                                                 |
| <b>SAMPRAJNAATASAMAADHI :</b> | (संप्रज्ञातसमाधि) | Cognitive trance; State of super-consciousness with the triad of meditator, meditation and the meditated; Savikalpasamadhi.               |
| <b>SAMPRASAADA :</b>          | (संप्रसाद)        | Peace; serenity; calmness; tranquillity.                                                                                                  |
| <b>SAMPRAYOGA :</b>           | (संप्रयोग)        | Contact of the senses with the objects.                                                                                                   |
| <b>SAMSAARA :</b>             | (संसार)           | Life through repeated births and deaths; the process of worldly life.                                                                     |
| <b>SAMSAARACHAKRA :</b>       | (संसारचक्र)       | The wheel of birth and death.                                                                                                             |



## SAMSAAREE

- SAMSAAREE :** (संसारो) The transmigrating soul.
- SAMSHAYA :** (संशय) Doubt; suspicion.
- SAMSHAYABHAAVANAA :** (संशयभावना) Feeling of doubt or suspicion.
- SAMSHLESHA :** (संश्लेष) Mutual embrace; intimate connection.
- SAMSKAARA :** (संस्कार) Impression; ceremonial purification; prenatal tendency.
- SAMSKAARASKANDHA :** (संस्कारस्कन्ध) The group of (old) impressions.
- SAMSRITI :** (संस्तृति) World-process; same as Samsaara.
- SAMUCCAYAVAADA :** (समुच्चयवाद) The doctrine that Karma and Jnana are both necessary for Self-realisation.
- SAMVARA ;** (संवर) A Buddhistic religious observance; Restraint.
- SAMVIT :** (संवित्) Knowledge; Consciousness; intelligence.
- SAMVRITI : (संवृति)** Relative truth; covering; concealment; suppression.
- SAMYAGDARSHANA : (सम्यग्दर्शन)** Proper perception; equal vision; highest Advaitic Realisation; complete intimation; perfect knowledge.

## SANKALPA

- SAMYAMA :** (संयम) Perfect restraint; an all-complete condition of balance and repose, concentration, meditation and Samadhi.
- SAMYOGASAMBANDHA :** (संयोग संबन्ध) Relation by contact, e. g., the stick and the drum.
- SAMYUKTA :** (संयुक्त) United; combined.
- SANAATANA :** (सनातन) Eternal; everlasting.
- SANAATANADHARMA : (सनातन धर्म)** Eternal Religion.
- SANCHAARANA : (संचारण)** Movement.
- SANCHITAKARMA : (संचित कर्म)** The sum-total of all actions done by the Jiva during countless previous births out of which a prarabdha is allotted for every new birth.
- SANDHYAAVANDANA : (सन्ध्यावन्दन)** A religious ablution and prayer among the twice-born of the Hindus performed in the morning, noon and evening.
- SANGA : (सङ्ग)** Attachment; company.
- SANGATYAAGA : (सङ्गत्याग)** Renunciation of company or association.
- SANGRAHA : (संग्रह)** Collection.
- SANKALPA : (सङ्कल्प)** Thought; desire; imagination.



## SANKALPAMAATRA

**SANKALPAMAATRA :** (सङ्कल्पमात्र)  
Mere thought; existing in thought only.

**SANKALPARAHITA :** (सङ्कल्परहित)  
Without thought; without idea.

**SANKALPASHOONYA :** (सङ्कल्पशून्य)  
Devoid of thought.

**SANKALPAVIKALPA :** (सङ्कल्पविकल्प)  
Thought and doubt.

**SANKOCHA :** (संकोच) Contra-  
tion; involution; hesitation.

**SANMAATRA :** (सन्मात्र) Mere  
Existence; Mere being; only that  
which is; mere Be-ness.

**SANTOSHA :** (सन्तोष) Content-  
ment; joy; happiness.

**SARPADEVAJANAVIDYAA :**  
(सर्पविजनविद्या) The science of snake-  
charming and fire arts.

**SARVA :** (सर्व) All; everything.

**SARVAANGAASANA :** (सर्वाङ्गासन)  
Pan-psychical pose of Hathayogins;  
it influences the thyroid gland and  
through it the whole body and its  
functions.

**SARVAANTARYAAMEE :** (सर्वान्तर्यामी)  
The Inner Ruler of everything.

**SARVAATEETAVAADE :** (सर्वातीतवादी)  
Transcendentalist; one who argues  
that Truth is transcendental.

**SARVAATMAKATVA :** (सर्वात्मकत्व)  
Universality; the state of being the  
soul of everything.

## SARVAPINDAVYAAPEE

**SARVABHOKTAA :** (सर्वभोक्ता)  
All-enjoyer; an epithet of the  
Supreme Lord.

**SARVABHOOTAANTARAATMAA :**  
(सर्वभूतान्तरात्मा) The Inner Self of all  
beings.

**SARVADUHKHANIVRITTI :**  
(सर्वदुःखनिवृत्ति) Removal of all pains.

**SARVAGATA :** (सर्वगत) Present  
in all (things); Omnipresent.

**SARVAHIMSAVINIRMUKHA :**  
(सर्वहिंसाविनिर्मुख) Against injury of  
all kind.

**SARVAJNA :** (सर्वज्ञ) Omniscient;  
knowing everything.

**SARVAKAARANA :** (सर्वकारण)  
Cause of everything; causality of crea-  
tion, preservation and destruction.

**SARVAKAARANAKAARANA :**  
(सर्वकारणकारण) The cause of all  
other causes.

**SARVAKALYAANA :** (सर्वकल्याण)  
All auspicious qualities.

**SARVAKARTAA :** (सर्वकर्ता) All-  
doer; doer of everything.

**SARVANIYANTRAATMAA :**  
(सर्वनियन्त्रात्मा) The Inner Soul that  
controls everything.

**SARVAPINDAVYAAPEE :** (सर्वपिण्ड-  
व्यापी) He who permeates all bodies  
and also who permeates the entire  
body.



## SARVAPRAANIHITERATAH

### SARVAPRAANIHITERATAH :

(सर्वप्राणिहितैरत) Ever rejoicing in the good of all other beings.

### SARVASAAKSHEE : (सर्वसाक्षी)

Witness of everything.

### SARVASAMKALPARAHITA :

(सर्वसंकल्परहित) Deviod of all thoughts or resolves.

### SARVASHAASTRAARTHAVETTAA :

(सर्वशास्त्रार्थवेत्ता) Knower of the meaning of all scriptures.

### SARVASHAKTISAMANVITA :

(सर्वशक्तिसमन्वित) With all powers; omnipotent.

### SARVATWA : (सर्वत्व) State of being everything.

### SARVATYAAGA : (सर्वत्याग)

Renunciation of everything.

### SARVAVIT : (सर्ववित्) All-Knowing.

### SARVAVYAAPEE : (सर्वव्यापी)

All-pervading; omnipresent.

### SARVESHWARATVA : (सर्वेश्वरत्व)

Supreme rulership over all.

### SARVOPAADAANATVA : (सर्वोपादा-

नत्व) The state of being the material cause of all.

### SARVOSMI : (सर्वोऽस्मि) I am all.

SAT : (सत्) Existence; being; reality; Truth.

## SATTWAAPATTI

### SATCHIDANANDASAGARA :

(सच्चिदानन्द सागर) The Ocean of Existence-Knowledge-Bliss, a metaphorical expression suggesting the indescribable Absolute Reality.

SATKAAMA : (सत्काम) Pure desire (of a liberated sage); desire for Moksha.

SATKAARYAVAADA : (सत्कार्यवाद) The doctrine which holds that the effect is inherent in the cause and that the effect is only a change of the cause.

SATKARMA : (सत्कर्म) Righteous action.

SATSAAMAANYA : (सत्सामान्य) Common Substratum; Homogeneous Essence; Being; Brahman.

SATSANGA : (सत्संग) Association with the wise (good).

SATSANKALPA : (सत्संकल्प) True resolve; pure desire; perfect will.

SATTAASAAMAANYA : (सत्तासामान्य) Homogeneous Existence; Existence-Absolute; Brahman.

SATTWA : (सत्त्व) Light; purity; reality.

### SATTWAAPATTI : (सत्त्वापत्ति)

Fourth state of Jnana where there is abundance of Sattwa or purity and light.



**SATTWAGUNA :** (सत्त्वगुण)  
Quality of Light, purity and goodness; harmony.

**SATTWAGUNAPRADHAANA :**  
(सत्त्वगुणप्रधान) Satva-prevailing;  
Satva-predominating.

**SATTWASAMSHUDDHI :** (सत्त्वसंशुद्धि)  
Purity of heart; purity of feeling;  
increase of light and purity.

**SATYA :** (सत्य) Truth; Brahman  
or the Absolute.

**SATYAKAAMA :** (सत्यकाम) He  
who longs or desires for Truth.

**SATYATWA :** (सत्यत्व) State of  
Truth.

**SAVICHAARA :** (सविचार) With  
deliberation and reasoning or enquiry.

**SAVIKALPA :** (सविकल्प) With  
doubt and change.

**SAVIKALPASAMAADHI :**  
(सविकल्पसमाधि) Smadhi with the triad  
of knower, knowledge and known.

**SAVISHESHA :** (सविशेष)  
With distinction; distinguished by  
qualities; associated with attributes.

**SAVISHESHABRAHMA :** (सविशेषब्रह्म)  
Brahman with attributes; Saguna  
Brahman.

**SAVISHESHATVA :** (सविशेषत्व)  
Presence of distinctive attributes.

**SAVITARKA :** (सवितर्क) With  
logic and argumentation.

**SAVITARKASAMAADHI :**  
(सवितर्क समाधि) Samadhi with argu-  
mentation.

**SEVAA :** (सेवा) Service.

**SHAAKHAA :** (शाखा) Division;  
branch.

**SHAAKTA :** (शाक्त) One who  
worships the Divine Mother Shakti  
as the most supreme deity; pertaining  
to Shakti.

**SHAAMBHAVEEMUDRAA :** (शंभवी-  
मुद्रा) The vacant externalised  
gaze of a Hatha-Yogi where the  
mind is directed inwards; the yogi  
appears to be looking at external  
objects but is not actually perceiv-  
ing them as his mind is indrawn.

**SHAANDILYAVIDYAA :** (शान्दिल्यविद्या)  
The process of meditation on  
Brahman as the ideal effulgent  
indwelling spirit in its all-pervading  
aspect.

**SHAANTA :** (शान्त) Peaceful;  
calm; tranquil.

**SHAANTIROOPA :** (शान्तिरूप)  
Of the form of peace.

**SHAASHWATAPADA :** (शाश्वतपद)  
Everlasting abode.

**SHAASTRA :** (शास्त्र) Scripture;  
words of authority.

**SHABDA :** (शब्द) Sound; word;  
Vedas; Omkara.



## SHABDAANTARA

**SHABDAANTARA :** (शब्दान्तर) Difference of words or terms; another word.

**SHABDABHEDA :** (शब्दभेद) Difference in word (name) only.

**SHABDABRAHMA :** (शब्दब्रह्म) Word-Absolute; Omkara or the Vedas.

**SHABDAPRAMAANA :** (शब्दप्रमाण) Scriptural proof.

**SHABDATANMAATRA :** (शब्दतन्मात्र) Subtle principle of sound.

**SHADAAAYATANA :** (षडायतन) The abode of the six (senses).

**SHADDARSHANA :** (षड्दर्शन) Six systems of thought; Six philosophies of Hindus, viz., Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa, and Vedanta.

**SHADOORMI :** (षड्दुर्मि) Six waves; Grief, delusion, hunger, thirst, decay and death.

**SHADVIKAARA :** (षड्विकार) Six modifications of the body; existence, birth, growth, change, decay and death.

**SHAIVA :** (शैव) One who considers Siva to be the Highest Lord; pertaining to Siva.

**SHAKTI :** (शक्ति) Power; energy; force; The Divine Power of becoming; The apparent dynamic aspect of Eternal Being; The Absolute Power or cosmic Energy.

## SHAUCHA

**SHAKTIPAATA :** (शक्तिपात) Descent of Power (through Upasana).

**SHAKTISANCHAARA :** (शक्तिसंचार) Transmission of power to the disciple by the Guru.

**SHALABHAASANA :** (शलभासन) Locust-pose of the Hathayogins; Shalabha means a locust.

**SHARANA :** (शरण) Refuge.

**SHARANAAGATI :** (शरणागति) Self surrender; coming under refuge.

**SHARANAAGATIYOGA :** (शरणागतियोग) Yoga of Self-surrender; Bhakti-yoga.

**SHAREERA :** (शरीर) Body.

**SHATAAVADHAANA :** (शतावधान) Doing or attention to one hundred things at a time.

**SHATCHAKRANIROOPANA :** (षट्चक्रनिरूपण) Investigation into or ascertainment of six Chakras.

**SHATKARMA :** (षट्कर्म) Cleansing processes in Hathayoga, viz., Neti, Dhauti, Nauli, Basti, Kapalabhati and Tratak.

**SHATSAMPAT :** (षट्संपत्) Six-fold wealth (virtue); Shama, Dama, Uparati, Titiksha, Shraddha, Samadhi.

**SHAUCHA :** (शौच) Purity (internal and external); cleanliness; one of the five Niyamas in Ashtangayoga.



## SHEERSHAASANA

## SHUBHAVAASANAA

**SHEERSHAASANA :** (शीर्षासन) Topsy-turvy pose; King of asanas; the head-pose of the Hathayogins.

**SHESHA :** (शेष) Balance; remainder.

**SHIKSHAA :** (शिक्षा) Phonetics; instruction; teaching.

**SHIROVRATA :** (शिरोव्रत) Vow of the head; A vow in which fire is carried on the head or in which the head is shaven; Sanyasa.

**SHIVAPADA :** (शिवपद) The state of Siva; Blessedness.

**SHIVOHAM :** (शिवोऽहम्) I am Siva.

**SHLOKA :** (श्लोक) Verse of Praise; a verse generally consisting of 32 letters.

**SHODASHEE :** (षोडशी) Particular aspect of Goddess conceived of in sixteen year old maiden; the Brahnavidya of the Shaktas consisting of 16 letters; a modification of the Agnishtoma sacrifice.

**SHODHANA :** (शोधन) Cleansing by the six processes or Shatkarmas; (the first part of Hathayoga).

**SHOKA :** (शोक) Grief; sorrow.

**SHOODRA :** (शूद्र) Of the fourth Varna or class; of the servant class.

**SHOONYA :** (शून्य) Void; nothingness; Zeroness; vacuity; nullity.

**SHOONYAVAADA :** (शून्यवाद) Doctrine of nihilism; doctrine of non-existence of anything.

**SHOONYAVAADEE :** (शून्यवादी) Nihilist; A follower of Nagarjuna.

**SHOSHANA :** (शोषण) Drying.

**SHRADDHAA :** (श्रद्धा) Faith.

**SHRAUTA :** (श्रौत) Pertaining to or enjoined by the Shrutis.

**SHRAVANA :** (श्रवण) Hearing of Srutis or scriptures; ear.

**SHREE :** (श्री) Goddess Lakshmi; wealth; prosperity.

**SHREYAS :** (श्रेयः) Good; blessedness ; Moksha.

**SHROTRA :** (श्रोत्र) Ear; organ of hearing.

**SHRUTI :** (श्रुति) The Vedas; the revealed scriptures of the Hindus; that which has been heard; ear.

**SHRUTIPRADHAANA :** (श्रुतिप्रधान) Superiority or the supremacy of the Shrutis over all other proofs of knowledge.

**SHRUTIPRAMAANA :** (श्रुतिप्रमाण) Testimony or proof based on the Shrutis or Vedas.

**SHUBHA :** (शुभ) Auspicious; blessed.

**SHUBHAVAASANAA :** (शुभवासना) Pure desire or tendency; good impression of past.



## SHUBHECHHAA

**SHUBHECHHAA :** (शुभेच्छा) Good desire; right aspiration to cross samsaara; the first Jnaana-bhoomikaa or stage of knowledge.

**SHUCHI :** (शुचि) Pure; untainted.

**SHUDDHA :** (शुद्ध) Pure; clear; clean; untainted.

**SHUDDHABHAAVANAA :** (शुद्धभावना) Pure feeling or attitude.

**SHUDDHABHAKTI :** (शुद्धभक्ति) Pure devotion (to God).

**SHUDDHABRAHMA :** (शुद्धब्रह्म) Pure Brahman, free from Maya; Nirguna-Brahman.

**SHUDDHAKALPANAA :** (शुद्धकल्पना) Pure imagination (as that of "Aham Brahma Asmi").

**SHUDDHAMANAS :** (शुद्धमनः) Pure mind.

**SHUDDHAPREMA :** (शुद्धप्रेम) Pure love; divine love devoid of carnality.

**SHUDDHASANKALPA :** (शुद्धसंकल्प) Pure resolve.

**SHUDDHAVICHAARA :** (शुद्धविचार) Pure enquiry into the nature of Brahman).

**SHUKLA :** (शुक्ल) Semen; white.

**SHUKTIKAARAJATA :** (शुक्तिकारजत) Silver-in-mother-of pearl, an example of superimposition where one thing is wrongly taken for another thing.

**SHUSHKA :** (शुष्क) Dry; essenceless.

## SOOKSHMADARSHEE

**SHWAASA :** (श्वास) Breath.

**SIDDHA :** (सिद्ध) Realised; perfected; a perfected yogi.

**SIDDHAANTA :** (सिद्धान्त) Established tenet or doctrine.

**SIDDHAANTAVAAKYASHRAVANA :** (सिद्धान्तवाक्यश्रवण) Hearing of scriptural conclusions or established truths, as by study of Vedanta; coming to the ultimate right conclusion.

**SIDDHI :** (सिद्धि) Perfection; psychic power.

**SMAARTA :** (स्मार्त) Pertaining to or enjoined by the Smritis.

**SMARANA :** (स्मरण) Remembrance.

**SMRITI :** (स्मृति) Memory; code of law.

**SMRITIHEITU :** (स्मृतिहेतु) Cause of memory.

**SNEHA :** (स्नेह) Adhesiveness; friendship.

**SOKAAMAYATA :** (सोऽकामयत) He (God) desired.

**SOOKSHMA :** (सूक्ष्म) Fine; subtle; invisible; belonging to a subtler order of existence than the physical.

**SOOKSHMABHOOTA :** (सूक्ष्मभूत) Tanmatra; subtle essence or state of elements.

**SOOKSHMADARSHEE :** (सूक्ष्मदर्शी) Seer of the subtle essence of things; one who has developed the subtle inner eye; a man of wisdom; a sage.



## SOOKSHMADHYAANA

**SOOKSHMADHYAANA :** (सूक्ष्मध्यान) Subtle type of meditation such as on abstract ideas.

**SOORYANAADDEE :** (सूर्यनाडी) Another name for the psychic nerve Pingala.

**SOOTRA :** (सूत्र) Thread; string; an aphorism with minimum words and maximum sense; a terse sentence.

**SOOTRAATMAA :** (सूत्रात्मा) The immanent deity of the totality of the subtle bodies; the lower Brahman; Hiranyagarbha.

**SOOTRADHAARA :** (सूत्रधार) The holder of the string; Hiranyagarbha at the Lord of the universe.

**SPANDA :** (स्पन्द) Movement; vibration.

**SPANDAABHAASA :** (स्पन्दाभास) Reflection of vibration or movement.

**SPANDAAVASTHAA :** (स्पन्दावस्था) State of vibration or motion.

**SPARSHA :** (स्पर्श) Touch; feeling with skin.

**SPARSHANA :** (स्पर्शन) Touching.

**SPARSHATANMAATRA :** (स्पर्शतन्मात्रा) The essence of the sense of touch.

**SPHOTA :** (स्फोट) Manifestor; the idea which bursts or flashes on the mind when a sound is uttered; the impression produced on the mind on hearing a sound.

## STHAAVARA

**SPHURANA :** (स्फुरण) Throbbing or breaking; bursting forth; vibration.

**SPRIHAA :** (स्पृहा) Desire; hankering.

**SRISHTI :** (सृष्टि) Creation.

**SRISHTIBHEDA :** (सृष्टि भेद) Difference in creation, i. e. one ego is the result of the predominance of Satva, another of Rajas and a third of Tamas, etc.

**SRISHTIKALPANAA :** (सृष्टि कल्पना) Creative ideation.

**SRISHTI-STHITI-LAYA (SAM-HAARA) :** (सृष्टि-स्थिति-लय(संहार)) Creation, preservation and destruction or absorption.

**SRISHTI-UNMUKHA :** (सृष्टि-उन्मुख) Ready or prone to create.

**STABDHAAVASTHAA :** (स्तब्धावस्था) Stunned state of the mind wherein its movements are arrested; this is a negative state which is an obstacle in meditation.

**STAMBHANA :** (स्तम्भन) Arresting; stopping.

**STHAANUMANUSHYA :** (स्थाणुमनुष्य) Man in the post; a simile used to describe false super-imposition due to wrong imagination.

**STHAAVARA :** (स्थावर) Immovable; immobile; stationary.



## STHIRATAA

**STHIRATAA :** (स्थिरता) Steadiness or firmness either of mind through concentration or of body through Asanas, mudras, etc.

**STHITAPRAJNA :** (स्थियप्रज्ञ) He who is unshakably established in super-consciousness.

**STHITI :** (स्थिति) Steadiness; condition or state; existence; being; subsistence; preservation.

**STHOOLAAVIDYAA :** (स्थूलविद्या) Gross ignorance that envelops all objects.

**STHOOLA-BUDDHI :** (स्थूलबुद्धि) Gross intellect.

**STHOOLASAMAADHI :** (स्थूलसमाधि) The state of samadhi which is of a Jada type in which there is no intuitive awareness.

**STHOOLA-SHARERA :** (स्थूलशरीर) Gross body; physical body.

**STHOOLAVAIRAAGYA :** (स्थूलवैराग्य) Gross dispassion; Dispassion or renunciation of a lower type.

**STUTI :** (स्तुति) Praise; Glorification.

**SUGAMATAA :** (सुगमता) The faculty of reproducing the passage after reading it once or a few times.

**SUGUPTA :** (सुगुप्त) Well-concealed; very secret.

## SWAADHYAAYA

**SUKHA :** (सुख) Pleasure; happiness; joy.

**SUKHACHINTANA :** (सुखचिन्तन) Thought of happiness; Happy thinking.

**SUKHEE :** (सुखी) One who is happy.

**SUKRITA :** (सुकृत) Good act; merit.

**SULOHITA :** (सुलोहित) Very red.

**SUNDARA :** (सुन्दर) Beautiful.

**SUSHEELA :** (सशील) He whose nature is purified, i. e. the man who regularly practises Yama and so forth and has trained himself.

**SUSHUMNAA :** (सुषुम्ना) The important psychic nerve current that passes through the spinal column from the Muladhara to the Sahasrara or thousand-petalled lotus through which the Kundalini is made to rise through Yoga-process.

**SUSHUPTI :** (सुषुप्ति) Deep sleep without dreams.

**SUVICHAARA :** (सुविचार) Right enquiry.

**SWAADHISHTHAANA :** (स्वाधिष्ठान) The second of the six chakras according to Hatha-yoga.

**SWAADHYAAYA :** (स्वाध्याय) Study of religious scriptures, especially the Vedas.



## SWAAHAA

**SWAAHAA :** (स्वाहा) An oblation or offering made to gods; an exclamation used in offering oblations to gods.

**SWAANUBHOOTI :** (स्वानुभूति) Direct experience of one's own Self.

**SWABHAAVA :** (स्वभाव) One's own nature or potentiality; innate nature.

**SWACHHA :** (स्वच्छ) Pure; transparent; clean.

**SWADHAA :** (स्वधा) Offerings made to the Manes or Pitris; an exclamation made when offering oblations to Pitris.

**SWADHARMA :** (स्वधर्म) One's own prescribed duty in life according to eternal law.

**SWAGATABHEDA :** (स्वगतभेद) Intrinsic difference as the difference between waves, eddies, etc. in a mass of water; the difference between parts like hands, legs, head, feet etc., in a person; difference between fruit, flower, twigs, leaves etc., in a tree; that by which one part of a substance is discriminated from another.

**SWAJAATEEYAVRITTIPRAVAHA :** (स्वजातीयवृत्तिप्रवाह) The constant flow of the idea of one's own essential state, i. e. of the idea of "Aham Brahma Asmi" or "I am Brahman."

## SWAROOPA

**SWAMAHIMAPRATISHTHITA :**

(स्वमहिमप्रतिष्ठित) One who is established in or is dependent on his own greatness or glory.

**SWAPNA :** (स्वप्न) Dream; illusion.

**SWAPNAAVASTHAA :** (स्वप्नावस्था) Dream-state.

**SWAPNAKALPITA :** (स्वप्नकल्पित) Imagined in dream; dream-creation.

**SWAPNAMAAYAASWAROOPA :**

(स्वप्नमायास्वरूप) Of the form of a dream-illusion.

**SWAPNAVAT :** (स्वप्नवत्) Like dream.

**SWAPRAKAASHA :** (स्वप्रकाश) Self-luminous.

**SWARA :** (स्वर) Sound; accent; tone.

**SWARABHANGA :** (स्वरभंग)

Falling of the voice; choking of the voice; one of the marks of divine emotion.

**SWARASAADHANA :** (स्वरसाधन)

Regulation of breath; a particular kind of Sadhana where the flow of breath is continuously watched and regulated.

**SWARGALOKA :** (स्वर्गलोक)

Heaven-world; the celestial region.

**SWAROOPA :** (स्वरूप) Essence; essential nature; the essential nature of Brahman, Satchidananda; Reality; True Nature of Being.



## SWAROOPAANYATHAABHAAVA

### SWAROOPAANYATHAABHAAVA :

(स्वरूपान्यथाभाव) Being  
other than one's own real nature.

SWAROOPAAVASTHAA : (स्वरूपावस्था)  
State of being one with Brahman;  
resting in the Absolute Reality or  
Brahman.

SWAROOPADHYAANA : (स्वरूपध्यान)  
Meditation on the Reality, i. e. on  
one's own essential nature.

SWAROOPAJNAANA : (स्वरूपज्ञान)  
Knowledge of one's essential nature;  
Knowledge of Pure Consciousness,  
which is the highest end of life.

SWAROOPALAKSHANA : (स्वरूपलक्षण)  
Definition of the essential nature of  
Brahman; Satchidananda or Existence-  
Consciousness-Bliss.

SWAROOPAPRATISHTHAA :  
(स्वरूपप्रतिष्ठा) Being established in  
one's own Self.

SWAROOPASAMBANDHA : (स्वरूप-  
संबंध) Connection with one's own  
essential nature.

SWAROOPASTHITI : (स्वरूपस्थिति)  
Getting oneself firmly established in  
one's own essential nature.

## SWEDAJA

SWAROOPAVISHRAANTI : (स्वरूप-  
विश्रान्ति) Resting in one's own  
essential nature.

SWATAHSIDDHA : (स्वतःसिद्ध)  
Self-proved; self-obtained or realised.

SWATANTRA : (स्वतन्त्र) Indepen-  
dent.

SWATANTRASATTAABHAAVA :  
(स्वतन्त्रसत्ताभाव) Possibility of in-  
dependent existence.

SWATANTRATVA : (स्वतन्त्रत्व)  
State of (Absolute) Independence.

SWAYAMBHAAVA : (स्वयंभाव)  
Feeling of Independence.

SWAYAMBHU : (स्वयंभु) Self-  
existent; self-created; self-born.

SWAYAMJYOTIH : (स्वयंज्योतिः)  
Self-illuminated; self-luminous.

SWAYAMPRABHAAASAMVIT :  
(स्वयंप्रभासंवित्) The self-luminous  
consciousness.

SWEDAJA : (स्वेदज) Organism born  
spontaneously or generated automati-  
cally from inorganic matter through  
the action of moisture and heat such  
as the maggot in decaying flesh or  
bugs out of sweat.



## T

**TAADAATMYA :** (तादात्म्य) Identity; of the nature of that.

**TAADAATMYASAMBANDHA :**

(तादात्म्य-सम्बन्ध) Identical relation, e. g., iron becomes fire, water becomes white when mixed with milk.

**TAALUMoola :** (तालुमूल) Root of the palate.

**TAAMASAAHAMKAARA:** (तामसाहंकार)

The lowest or grossest type of egoism characterised by delusion, inertia and deep arrogation.

**TAAMASIKATAPAS :** (तामसिक तपस्)

Extreme austerity of an unnecessary, fearful and dire type; self-torture practised by an ignorant person mistaking it for real Tapas.

**TAANTRIKA :** (तान्त्रिक) Pertaining to Tantra; a Hindu sectarian worshipping God as the Divine Mother in a particular form.

**TAAPATRAYA :** (तापत्रय) Sufferings or afflictions of three kinds to which mortals are subject; (1) those caused by one's own body (Adhyatmika), (2) those caused by beings around him (Adhibhautika), (3) those caused by Devas (Adhidaivika).

**TAARAA :** (तारा) Name of God as the Divine Mother in a particular form.

**TAARAKAJNAANA :** (तारक ज्ञान) The knowledge that leads to Mosha.

**TAARANA :** (तारण) Liberation; crossing over Samsara.

**TADAAKAARA(TADROOPA):** तदाकार (तद्रूप) Of that form, i. e., of the same form as that, viz., Brahman.

**TAIJASA :** (तैजस) A name used in Vedanta philosophy for an individual in the subtle state (as in dream) when the Supreme Reality is veiled and coloured by an individual subtle body.

**TAILADHAARAA :** (तैलधारा)

Continuous flow of oil; parallel used to denote the continuous flow of one light in meditation as well as the unbroken current of love of the devotee to his Beloved.

**TALAATALA :** (तलातल) A nether region.

**TAMAS :** (तमस्) Ignorance; Inertia; darkness; perishability.

**TANDRAA :** (तन्द्रा) Drowsiness; half-sleepy state; an obstacle in meditation.

**TANMAATRA :** (तन्मात्र) Atom; rudimentary element in an undifferentiated state before Panchikarana or quintuplication.



## TANMAYATAA

## TEEVRA

**TANMAYATAA :** (तन्मयता) State of absorption into.

**TANTRA :** (तन्त्र) A manual of or a particular path of Sadhana laying great stress upon Japa of Mantra and other esoteric Upasanas.

**TANU :** (तनु) Body; thin.

**TANU-AVASTHAA :** (तनु-अवस्था) Thinned state of mind.

**TANUMAANASEE :** (तनुमानसी) Thread-like state of mind.

**TAPANA :** (तपन) Burning.

**TAPAS :** (तपस्) Purificatory action; ascetic self-denial; austerity; penance; mortification.

**TAPASWEE :** (तपस्वी) Ascetic; one who is practising Tapas.

**TAPOLOKA :** (तपोलोक) One of the higher worlds just below Satyaloka.

**TAPTAPINDA :** (तप्तपिण्ड) Heated Ball.

**TARANGA :** (तरंग) Wave.

**TARKA :** (तर्क) Logic.

**TARPANA :** (तर्पण) Libation of water for gratifying the manes.

**TATASTHALAKSHANA :** (तदस्थ-लक्षण) An indirect notion of what a thing is; in Vedanta it is the accidental definition of Brahman, as given by the definition that Brahman is the cause of creation, preservation and destruction of the universe.

**TATASTHAVRITTI :** (तदस्थ-वृत्ति)

A Vritti of indifference; neutrality wherein there is neither attraction nor repulsion.

**TATTWA :** (तत्त्व) Element; Reality; Truth; Essence; Principle.

**TATTIWAATEETA :** (तत्त्वातीत) Beyond the Tattwas or elements.

**TATTWADARSHEE :** (तत्त्वदर्शी) One who sees the subtle nature of things; Sukshma-Darshee; a sage.

**TATTWAJNAANA :** (तत्त्व ज्ञान) Knowledge of Brahman ; same as Brahman-Jnana.

**TAT-TWAM-ASI :** (तत्त्वमसि) That thou art; one of the four Mahavakyas; this is found in Chandogya Upanishad of Sama Veda; this is Abheda-Bodha-Vakya; this is Upadesha Vakya given by the Brahman-Nishtha to the disciple.

**TATTWAVIT :** (तत्त्ववित्) Knower of the essence of things; Brahman-Jnani or sage.

**TAVAIVA AHAM :** (तवैवाहम्) I am thine alone.

**TEERTHA :** (तीर्थ) Holy waters; place of pilgrimage; sacred place usually containing a bathing place; also, a name of a Dasanami Sannyasi belonging to Dwaraka Mutt.

**TEEVRA :** (तीव्र) Intense; keen; sharp.



## TEEVRAVAIRAGYA

**TEEVRAVAIRAGYA :** (तीव्रवैराग्य)

Intense dispassion.

**TEJAS :** (तैजस्) Brilliancy (specially spiritual); the element of fire; Agni; heat.

**TEJOMAYA :** (तेजोमय) Full of Light; resplendent.

**TIROBHAAVA :** (तिरोभाव) Veiling.

**TITIKSHAA :** (तितिक्षा) Bearing with equanimity the pairs of opposites, heat and cold, pleasure and pain, and respectful and disrespectful treatment; endurance.

**TOOSHNEEMBHOOTA-AVAS-**

**THAA :** (तूष्णीभूत अवस्था) A state of the mind where there is neither attraction nor repulsion; the state of being silent.

**TRAATAKA :** (त्राटक) Steady gazing; the process of fixing the gaze on a small dot, point, etc. In Hatha Yoga, the Yogi gazes without winking at some minute object until tears flow profusely from his eyes; by this the celestial vision (Divya Drishti) is acquired.

**TRIGUNAATMIKA :** (त्रिगुणात्मिक)

Characterised by three gunas, viz., Sattwa, Rajas and Tamas; of the cosmic Energy or the Divine Power.

**TRIGUNAMAYEE :** (त्रिगुणमयी)

A connotative name of God as the

## TRIVRITKARANA

Divine Mother suggesting that she possesses the three gunas, viz., Sattwa, Rajas, and Tamas.

**TRIKAALADARSHEE :** (त्रिकालदर्शी)

Seer of the three periods: by the knowledge acquired by Yoga, the Yogi sees everything in the past, present and future.

**TRIKAALAJNAANA :** (त्रिकालज्ञान)

Knowledge of the three periods.

**TRIKAALAJNAANEE :** (त्रिकाल ज्ञानी)

One who knows the past, present and future.

**TRIKOOTA :** (त्रिकूट)

The space between the eyebrows.

**TRIPTI :** (तृप्ति)

Satisfaction.

**TRIPUTA :** (त्रिपुट)

The triad (seer, sight, seen).

**TRISHNAA :** (तृष्णा)

Thirsting (for objects); internal craving (after sense-objects).

**TRISHOOLA :** (त्रिशूल)

Trident; weapon wielded by Lord Siva.

**TRIVENEE :** (त्रिवेणी)

The place where three holy rivers meet; the space between the eye-brows.

**TRIVRITKARANA :** (त्रिवृत्करण)

Tripliation; intermixture of three visible elements, viz., fire, water and earth, for formation of bodies.



## TRYANUKA

**TRYANUKA :** (त्र्यणुक) Combina-  
tion of three atoms; consisting of  
three atoms.

**TULASEE :** (तुलसी) The Indian  
(holy) basil plant, sacred to Vishnu,  
and venerated by the Vaishnavas  
as most divine.

**TULYA :** (तुल्य) Equal.

**TUREEYA :** (तुरीय) Super-  
conscious state; the noumenal Self

## TYAAGA

of creatures which transcends condi-  
tions and states; oneness.

**TUSHTI :** (तुष्टि) Contentment;  
satisfaction.

**TUTCHHA :** (तुच्छ) Trifling; mean.

**TVACH :** (त्वच्) Skin.

**TYAAGA :** (त्याग) Renunciation  
(of egoism and vasanas and the  
world).



U

UBHAYAATMAKA : (उभयात्मक)

Belonging to both.

UCHCHVAASA : (उच्छ्वास) Out-breathing.

UDAANAVAAYU : (उदानवायु) One of the fine vital airs functioning in the human body.

UDAARAAVASTHAA : (उदारावस्था) Expanded state.

UDAARATAA : (उदारता) Magnanimity; generosity; expansion.

UDAARAVRITTI : (उदारवृत्ति) Generous nature; expanded state of psychosis.

UDAASEENA : (उदासीन) Indifferent.

UDAASEENATAA : (उदासीनता) Indifference (to objects and sense-attractions); state of being indifferent.

UDBHIJJA : (उद्भिज्ज) Born from seeds ; a plant.

UDBHOOTA : (उद्भूत) Such as can be comprehended by our senses; born (out of the elements).

UDBODHAKA : (उद्बोधक) Stimulus; awakener.

UDDHARSHA : (उद्धर्ष) Excessive joy.

UDDEEYANA : (उद्धीयन) A Hatha-Yogic Kriya; it is a Yogic exercise for raising the diaphragm; it starts with a complete exhalation; the muscles of the abdomen are then

fully relaxed and pushed well under the ribs.

UDGAATRI : (उद्गातृ) The priest who recites the Samaveda.

UDGEETHA : (उद्गीथ) Pranava; Omkara; sonorous prayer, prescribed in the Sama-Veda to be sung aloud.

UDGHAATA : (उद्घाट) Awakening of the Kundalini Shakti that is lying dormant in the Muladhara Chakra.

UMADEVEE : (उमादेवी) Consort of Lord Siva; She imparted knowledge to Indra.

UNMAADANA : (उन्मादन) Intoxication.

UNMANEE-AVASTHAA : (उन्मनो-अवस्था) Mindless state of Yogis.

UNMANEEBHAAVA : (उन्मनीभाव) Mindlessness.

UNMUKHEE : (उन्मुखी) The state in which Prakriti is ready to create.

UPAADAANA : (उपादान) Material.

UPAADAANAKAARANA : (उपादान-कारण) Material cause as the clay for making up the pot. This is termed Samavaya-Karana in Nyaya Philosophy.



## UPAADHI

**UPAADHI :** (उपाधि) A super-imposed thing or attribute that veils and gives a coloured view of the substance beneath it; limiting adjunct; instrument; vehicle; body; a technical term used in Vedanta philosophy for any superimposition that gives a limited view of the Absolute and makes It appear as the relative. Jiva's Upadhi is Avidya; Ishwara's Upadhi is Maya.

**UPAADHI-DHARMA :** (उपाधि धर्म) Characteristic of the limiting adjunct.

**UPAAHARANA :** (उपाहरण) Bringing near; fetching; taking; seizing.

**UPAAMSHUJAPA :** (उपांशुजप) Japa done with a humming sound; semi-verbal repetition of a Mantra.

**UPAASAKA :** (उपासक) One who does Upasana; Worshipper.

**UPAASANAA :** (उपासना) (Lit.) sitting near; worship or contemplation of God or deity; devout meditation.

**UPAASANAAMOORTI :** (उपासनामूर्ति) That form of God chosen for worship.

**UPAASYA :** (उपास्य) Fit to be worshipped.

**UPAAYA :** (उपाय) Means or device.

**UPADRASHTAA :** (उपद्रष्टा) Supervisor.

## UPAPRAANA

**UPAHITACHAITANYA :** (उपहितचैतन्य) Intelligence associated with Upadhis; individual soul.

**UPAKRAMA :** (उपक्रम) Beginning; commencement.

**UPAKRAMA-UPASAMHAARA-EKAVAAKYATAA :** (उपक्रम-उपसंहार एक वाक्यता) The unity of thought in the beginning as well as in the end.

**UPAKURVAANA :** (उपकुर्वाण) One who will become a householder after religious study.

**UPAKURVAANABRAHMACHAAREE :** (उपकुर्वाण ब्रह्मचारी) A student who takes the vow of continence for a limited period only.

**UPALABDHI :** (उपलब्धि) Perception; knowledge; attainment.

**UPALABDHRI :** (उपलब्ध्) The perceiving or knowing subject.

**UPAMAANA :** (उपमान) Comparison; simile.

**UPANISHAT :** (उपनिषत्) Knowledge portion of the Vedas; text dealing with ultimate truth and its realization; Upanishads are mainly 108 in number of which 10 are regarded most important.

**UPAPAATAKA :** (उपपातक) A minor sin.

**UPAPRAANA :** (उपप्राण) One of the five minor Pranas or vital breaths.



## UPARAMA

UPARAMA : (उपरम) Satiety; vairagya; renunciation of actions.

UPARAMATAA : (उपरमता) Calmness of mind; cessation of action.

UPARATI : (उपरति) Satiety in the enjoyment of sense-objects; surfeit; discontinuance of religious ceremonies following upon renunciation; absolute calmness; tranquillity; renunciation.

UPASARGA : (उपसर्ग) Obstacle.

UPASTAMBHAKA : (उपस्तम्भक) Instrumental cause; supporting; encouraging.

UPASTHA : (उपस्थ) Genital.

UPEKSHAA : (उपेक्षा) Indifference.

UTKARSHA : (उत्कर्ष) Superiority; eminence.

UTKRAANTI : (उत्क्रान्ति) Departure of the soul from the body.

## UTTHAANA

UTPATTI : (उत्पत्ति) Origin; creation.

UTPATTINAASHA : (उत्पत्तिनाश) Beginning and destruction.

UTSAAHA : (उत्साह) Cheerfulness; enthusiasm.

UTSAVA : (उत्सव) Festivity.

UTTAMA : (उत्तम) Best.

UTTAMAKOTI-ADHIKAAREE :

(उत्तमकोटि अधिकारी) Qualified person of first degree.

UTTAMAPURUSHA : (उत्तम पुरुष) Highest Person; God.

UTTAMARAHASYA : (उत्तमरहस्य) Highest secret of things.

UTTARAAAYANA : (उत्तरायण) The six months of the year, corresponding approximately to the time from January 15 to July 15; six months of the Northern solstice.

UTTHAANA : (उत्थान) Rising (from ground).



V

- VAACH :** (वाच्) Speech.
- VAACHAARAMBHANA :** (वाचारम्भण) Ornament of speech (like pot in mud) existing in speech only; not real.
- VAACHYA :** (वाच्य) That which is denoted by speech.
- VAACHYARTHA :** (वाच्यार्थ) Literal meaning.
- VAADA :** (वाद) Discussion.
- VAAKSAMUDAAYA :** (वाक्समुदाय) The collection of speech or words.
- VAAKSIDDHI :** (वाक्सिद्धि) Perfection in speech, in which state whatever one speaks turns out to be true; the result of observance of truthfulness.
- VAAMANADHAUTI :** (वामनधौति) Cleaning the throat and stomach by drinking water and vomiting.
- VAANAPRASTHA :** (वानप्रस्थ) Forester; one who leads the third Ashrama of life.
- VAARISAARA :** (वारिसार) A form of Antar-Dhauti by which the body is filled with water which is then evacuated by the anus.
- VAASANAA :** (वासना) Subtle desire; a tendency created in a person by the doing of an action or by enjoyment; it induces the person to repeat the action or to seek a repetition of the enjoyment; the subtle impression in the mind capable of developing itself into action; it is the cause of

birth and experience in general; the impression of actions that remains unconsciously in the mind.

**VAASANAANKSHAYA :** (वासनाक्षय) Annihilation of subtle desires.

**VAASANAARAHITA :** (वासनारहित) Without Vasanas of subtle desires.

**VAASANAATYAAGA :** (वासनात्याग) Renunciation of subtle desire.

**VAASUDEVA :** (वासुदेव) The name of Bhagavan Narayana; Sri Krishna; etymologically the term means a Deva who abides in all things and in whom all things abide.

**VAATA :** (वात) Wind; one of the three humours of the body; Rheumatism.

**VAATAASARA :** (वातसार) A form of Antar-Dhauti or inner cleansing by which air is drawn into the belly and then expelled.

**VAATSALYA :** (वात्सल्य) The attitude of a devotee expressing parental relationship with God, looking upon him as child.

**VAAYU :** (वायु) The wind-God; air; vital breath; prana.

**VAAYUBHAKSHANA :** (वायुभक्षण) Eating air; this is a means of subsisting without food, practised by Hatha Yogis.



**VAAYUDHAARANAA :** (वायुधारणा) Concentration on particular vital air; one of the five modes of concentration in Hatha Yoga.

**VAAYUTATTWA :** (वायुतत्त्व) Principle of air.

**VAHNI :** (वह्नि) Fire.

**VAHNISAARA :** (वह्निसार) A form of Antar-Dhuati in which navel is made to touch the spinal column (Meru).

**VAIDHEE :** (वैधी) According to a set code of injunctions; Formalistic.

**VAIDHEEBHAKTI :** (वैधीभक्ति) Formalistic devotion (at the initial stage on the Path of Love); Practice of devotion through a set code of rituals, as a preparatory course for developing intense love for God.

**VAIJAYANTEE :** (वैजयन्ती) The name of the garland on Lord Vishnu.

**VAIKHAREE :** (वैखरी) Articulate from of sound.

**VAIKHAREEJAPA :** (वैखरीजप) Loud repetition of a Mantra.

**VAIKRITI :** (वैकृति) Modification.

**VAIKUNTHA :** (वैकुण्ठ) The abode of Lord Vishnu; the highest world presided over by Vishnu, destined for persons of final emancipation.

**VAIRAAGYA :** (वैराग्य) Indifference towards and disgust for all worldly things and enjoyments; dispassion.

**VAISHAMYAAVASTHAA :** (वैषम्यावस्था) A state wherein the equilibrium of three Gunas is disturbed; a state opposite to Samyaavastha which is a state of equilibrium of the three Gunas, viz. Sattwa, Rajas and Tamas.

**VAISHNAVA :** (वैष्णव) Worshipper of Vishnu, the preserver, one incarnation of whom is Krishna; a Hindu sect worshipping God Vishnu; a member of this sect; the Shaivas are the worshippers of Shiva, the destroyer, while the Shaktas are the worshippers of Shakti or energy, the wife of Shiva; the worshippers of Lord Krishna are mainly found in Brindavan in Mutts.

**VAISHNAVASHAASTRA :** (वैष्णव-शास्त्र) The scripture treating of Vishnu.

**VAISHNAVEE :** (वैष्णवी) The Shakti or the divine power of Vishnu.

**VAISHWAANARA :** (वैश्वानर) The god of fire; the digestive fire; the gastric heat; the sum-total of the created beings; Brahma in the form of the universe; Virat-Purusha.

**VAISHWAANARAVIDYAA :** (वैश्वानरविद्या) The process of meditation on Brahma taking the digestive fire of the animal body as the symbol; method of meditation on Virat.



## VAITARANEE

- VAITARANEE :** (वैतरणी) A fearful river for the sinful soul to cross.
- VAITRISHNYA :** (वैतृष्य) Non-attachment; cravinglessness.
- VAJRA :** (वज्र) Adamantine firmness; thunderbolt.
- VANAMAALAA :** (वनमाला) The picturesque garland worn by Lord Vishnu.
- VANCHANA :** (वञ्चन) Cheating.
- VANDHYAAPUTRA :** (वन्ध्यापुत्र) Barren woman's son; a symbol of non-existence.
- VARAAHA :** (वराह) One of the incarnations of God according to the Hindu mythology; the 'Bear', 3rd incarnation of Lord Vishnu.
- VARNA :** (वर्ण) A form of letter; colour; caste.
- VARNAASHRAMA :** (वर्णाश्रम) Related to the four primary groups and the four stages of Hindu Life; the laws of the caste and stage of life.
- VARNAATMAKASHABDA :** (वर्णात्मकशब्द) Lettered sound which has meaning.
- VARUNA :** (वरुण) The divine intelligence presiding over the element of water.
- VARUNABEEJA :** (वरुणबीज) The syllable "Vam".

## VEDAANGA

- VARUNALOKA :** (वरुणलोक) The world of the Lord of waters.
- VASHEEKAARA :** (वशीकार) Control; highest stage of lower Vairagyo.
- VASHITVA :** (वशित्व) One of the eight Siddhis by which the Yogi gets control over everything.
- VASTU :** (वस्तु) Object; substance; Brahman.
- VEDA :** (वेद) The highest authority among the Aryans of India; it is held that this was never written by any one and it is therefore free from the imperfections to which human productions are subject. When it is forgotten it is reproduced by Rishis by doing meditation. As the sounds forming the text of the Veda occur in the same order and are pronounced in the same manner, it is said to be eternal; it teaches who and what Brahman is, and how He should be worshipped; Smritis, Itihasas and Puranas only amplify its teaching; the most ancient, authentic scripture of the Hindus.
- VEDAANGA :** (वेदांग) An auxiliary to the Vedas. The Vedangas are six in number;
1. Siksha—the science of proper articulation and pronunciation.
  2. Kalpa—Rituals and ceremonies.
  3. Vyakarana—Grammar.



## VEDAANTA

4. Nirukta—Etymological explanation of different Vedic words.
5. Chhandas—The science of prosody.
6. Jyotisha—Astronomy.

**VEDAANTA :** (वेदान्त) (Lit.) The end of the Vedas; the Upanishads; the school of Hindu thoughts (based primarily on the Upanishads) upholding the doctrine of either pure non-dualism or conditional non-dualism; (the original text of this school is Vedanta Darshana or Uttara-Mimamsa or the Brahma-Sutras compiled by the sage Vyasa).

**VEDAANTEE :** (वेदान्ती) One who follows the path of Vedantic Sadhana.

**VEDANA :** (वेदन) Feeling; sensation; knowledge; percept; (a Buddhistic terminology).

**VEDANASHAKTI :** (वेदनशक्ति) Power of cognition or sensation.

**VEDANASKANDHA :** (वेदनस्कन्ध) Group of feeling; (a Buddhistic term).

**VEERAACHAARA :** (वीराचार) A Tantrika course of discipline for the heroic type of devotees.

**VEERYA :** (वीर्य) Seminal energy; strength; power.

**VEETARAAGA :** (वीतराग) One who has abandoned desire.

**VEGA :** (वेग) Momentum; force.

**VIBHAAGA :** (विभाग) Division.

**VIBHOOTI :** (विभूति) Manifestation; Divine Glory and manifestation of divine power; pervasion; the special forms in which the Lord exhibits Himself.

**VIBHU :** (विभु) All-pervading; Great.

## VIDYAA

**VICHAARA :** (विचार) Enquiry into the nature of Atman, Brahman or Truth; ever present reflection on the why and wherefore of things; enquiry into the real meaning of the Mahavakya—Tat Twam Asi; discrimination between the Real and the Unreal; enquiry of Atman.

**VICHAARASHAKTI :** (विचारशक्ति) Power of enquiry.

**VICHCHINNAAVASTHAA :** (विच्छिन्नावस्था) Hidden state (of Vasanas).

**VIDEHA :** (विदेह) Bodiless.

**VIDEHAKAIVALYA :** (विदेहकैवल्य) Disembodied salvation.

**VIDEHAMUKTI :** (विदेहमुक्ति) Disembodied salvation; salvation attained by the realised soul after shaking off the physical sheath as opposed to Jivanmukti which is liberation even while living.

**VIDHI :** (विधि) Injunction; method; rule.

**VIDHIPOORVAKA :** (विधिपूर्वक) In accordance with the scriptural injunctions.

**VIDVAAN :** (विद्वान्) A knowing person; the term is particularly applied to one that knows the real nature of the Atma as distinct from the body.

**VIDVATSANYAASA :** (विद्वत्संन्यास) Renunciation after the attainment of the knowledge of Brahman.

**VIDYAA :** (विद्या) Knowledge (of Brahman); (there are two kinds of knowledge, Para Vidya and Aparavidya); a process of meditation or worship.



## VIDYAADHARA

- VIDYAADHARA :** (विद्याधर) One of a class of celestials.
- VIDYUT-LOKA :** (विद्युत्लोक) The region of lightning.
- VIGHNA :** (विघ्न) Obstacle.
- VIGHNESA :** (विघ्नेश) The god who removes obstacles ; same as Ganesha, son of Lord Siva.
- VIJARA :** (विजर) Ageless; without old age.
- VIJNAANA :** (विज्ञान) The principle of pure intelligence ; secular knowledge ; knowledge of Self.
- VIJNAANAATMAA :** (विज्ञानात्मा) Cognitional Self ; Soul ; intellectual Self.
- VIJNAANAMAYAKOSHA :** (विज्ञान-मयकोश) One of the sheaths of the soul consisting of the principle intellect or Buddhi.
- VIJNAANASPANDITA :** (विज्ञानस्पन्दित) Movement of consciousness.
- VIKAARA :** (विकार) Modification or change, generally with reference to the modification of the mind individually or cosmically.
- VIKAASA :** (विकास) State of expansion, as in evolution of the world.
- VIKALPA :** (विकल्प) Imagination ; oscillation of the mind.
- VIKARSHANASHAKTI :** (विकर्षणशक्ति) Power of repulsion.

## VIPAREETABHAAVANAA

- VIKSHEPA :** (विक्षेप) The tossing of mind which obstructs concentration.
- VIKSHEPASHAKTI :** (विक्षेप शक्ति) The power of Maya that projects the universe and causes movement and superimposition.
- VIKSHIPTA :** (विक्षिप्त) Distracted ; scattered ; not collected.
- VIKRITA :** (विकृत) Changed; modified; ready or prone to create (Srishti-unmukha),
- VIKRITI :** (विकृति) Change; derivative products of Prakriti as Mahat, Buddhi, Mind, Indriyas and Tanmatras, etc.
- VIMARSHA :** (विमर्ष) Dissatisfaction, displeasure; impatience.
- VINAASHA :** (विनाश) Destruction.
- VINAASHI :** (विनाशि) Perishable.
- VINAYA :** (विनय) Humility or sense of propriety ; manners ; education ; mental culture and refinement.
- VINIYOGA :** (विनियोग) Application.
- VIPAREETA :** (विपरीत) Contrary ; perverted.
- VIPAREETABHAAVANAA :** (विपरीत-भावन) Wrong conception, such as conceiving the body as the Self ; perverted understanding or imagination.



## VIPAREETATAA

**VIPAREETATAA :** (विपरीतता)

Dissimilarity in objects; reversion.

**VIPARYAYA :** (विपर्यय) Wrong knowledge; wrong cognition; distraction of mind.

**VIRAAT:** (विराट्) Macrocosm; Samashti-Shula-Sharira-Abhimani; the physical world that we see; the Lord in His form as the manifested universe.

**VIRAATPURUSHA :** (विराट् पुरुष) The deity presiding over the universe, the cosmic or universal aspect of deity.

**VIRAHA :** (विरह) Burning agony due to the separation from the Lord.

**VIRAJA :** (विरज) Free from Rajas or passion ; a river which has to be crossed before the world of Brahma is to be reached and which only eminent and saintly men devoid of passion and desire can cross.

**VIRAKTI :** (विरक्ति) Same as Vairagya.

**VIRASA :** (विरस) Without essence.

**VISADRISHAPARINAAMA :**

(विसदृशपरिणाम) A change different from the original like that of milk into curd; one relation of the Gunas changes into another different from it and so on.

**VISARJANA :** (विसर्जन) Removal: the final item in upasana or worship by which the worshipper devotedly prays to the divine presence invoked

## VISHESHAGUNA

in the idol to return to its original abode.

**VISHAADA :** (विषाद) Sadness; dejection.

**VISHAYA :** (विषय) Object of perception or enjoyment.

**VISHAYAASAKTI :** (विषयासक्ति) Attachment to sensual objects.

**VISHAYAAKARA :** (विषयाकार) Of the form of the object perceived; the condition of the mind in perception.

**VISHAYABHOGA :** (विषयभोग) Sensual enjoyment.

**VISHAYACHAITANYA :** (विषयचैतन्य) Consciousness as objects; the object known; the consciousness determined by the object cognised.

**VISHAYASAMSAARA :** (विषयसंसार) Objective or Sensual world.

**VISHAYAVRITTI :** (विषयवृत्ति) Thought of sensual objects.

**VISHAYAVRITTIPRAVAHA :** (विषय वृत्तिप्रवाह) The continuous thought-current of worldly objects; the flow of objective thinking.

**VISHESHA :** (विशेष) Special; distinctive qualification.

**VISHESHAAVASTHAA :** (विशेषावस्था) Differentiated condition.

**VISHESHAGUNA :** (विशेषगुण) Special quality.



## VISHESHAJNAANA

**VISHESHAJNAANA :** (विशेष ज्ञान) Special knowledge; detailed knowledge.

**VISHESHANA :** (विशेषण) Attribute; property; an invariable and distinguishing attribute; specification.

**VISHESHAJIJNAANA :** (विशेषविज्ञान) Special knowledge; Knowledge of the Self, as opposed to the knowledge of phenomenal science.

**VISHISHTA :** (विशिष्ट) Complex; qualified.

**VISHISHTAADWAITAVAADA :** (विशिष्टाद्वैतवाद) The doctrine of conditioned non-dualism (of a Vedantic school upholding that the one actually becomes many).

**VISHNUGRANTHI :** (विष्णुगन्धि) The knot of ignorance at the Manipura Chakra.

**VISHNUMAAYAA :** (विष्णुमाया) Illusion wielded by the Supreme Lord so that the unreal seems real; the illusory form of Lord Vishnu usually conceived of as a female deity which makes the universe appear as real.

**VISHNUVRATA :** (विष्णुव्रत) A vow to propitiate Vishnu.

**VISHUDDHACHAKRA :** (विशुद्धचक्र) One of the centres in the Yogic System located in the region of the throat.

## VIVARTA

**VISHWA :** (विश्व) Cosmos; a name of the Jiva in the waking state.

**VISHWAASA :** (विश्वास) Faith.

**VISHWAROOPA :** (विश्वरूप) Cosmic form; multiform having all form.

**VISHWATAIJASAPRAAJNA :** (विश्वतैजसप्राज्ञ) Jiva in Jagrat, Swapna, and Sushupti states respectively in the Vyashti or individual aspect.

**VISHWEDEVA :** (विश्वेदेव) A class of divine beings operating as medium in funeral ceremonies between the granter and grantee of oblations.

**VISMRTI :** (विस्मृति) Loss of memory; forgetfulness.

**VISTAARA :** (विस्तार) Expansion.

**VITANDA :** (वितण्ड) Cavilling; idle carping; a frivolous or fallacious argument or commentary.

**VITARKA :** (वितर्क) Discussion; counter-argument.

**VIVARTA :** (विवर्त) Illusory appearance (a doctrine of the non-dualistic school of Vedanta philosophy explaining creation as an illusory appearance of the Absolute); apparent variation; illusory manifestation of Brahman; apparent or unreal or seeming change; super imposition; appearance.



## VIVARTASRISHTI

**VIVARTASRISHTI:** (विवर्तसृष्टि)

Creation where the original reality remains what it is and yet apparently brings about the effect (according to Advaita Vedanta).

**VIVARTAVAADA:** (विवर्तवाद)

Phenomenalism; see Vivarta.

**VIVARTOPAADAANA:** (विवर्तोपादान)

A material cause which does not undergo the slightest substantial change in the production of the effect, but presents an inseparable phenomenal effect. It is opposed to Parinami-Upadana, which is actually transformed into the effect. Brahman is Vivartopadana of the universe according to Sri Sankara. A piece of rope is mistaken for a snake. This is an example of Vivartopadana. A fictitious material cause is Vivartopadana.

**VIVEKA:** (विवेक) Discrimination between Sat and Asat (Real and Unreal), between Atma (Self) and Anatma (non-Self), between Nitya (permanent) and Anitya (impermanent); right intuitive discrimination; ever-present discrimination between the transient and the permanent.

**VIVEKEE:** (विवेकी) A man of discrimination.

**VIVIDISHAA SANYAASA:** (विविदिषा-संन्यास) Renunciation with the intention of knowing Brahman.

## VYAAKHAANA

**VRAATYA:** (व्रात्य) Unpurified one; supremely purified one.

**VRATA:** (व्रत) A resolution to carry out a particular vow under strict rules, as to food, sleep, bath, and the like.

**VRISHADHWAJA:** (वृषध्वज) Siva whose vehicle is a bull.

**VRITTI:** (वृत्ति) Thought-wave; mental modification; mental whirl-pool.

**VRITTIJNAANA:** (वृत्तिज्ञान) Secular science; knowledge obtained through Manas or Mind; experience of the world.

**VRITTILAYA:** (वृत्तिलय) Dissolution of vritti or mental modification.

**VRITTISAHITA:** (वृत्तिसहित) Associated with thought.

**VRITTIVYAAPTI:** (वृत्तिव्याप्ति) The mind assuming the form of objects perceived; pervasion of the psychosis.

**VYAADHI:** (व्याधि) Disease of the body.

**VYAAHRITI:** (व्याहृति) The sacred syllables, Bhuh, Bhuvah, Svah.

**VYAAKHYAANA:** (व्याख्यान) Explanation and commentary.



- VYAANA :** (व्यान) One of the five functions of Prana, i.e. circulation of blood; one of the five vital forces that pervades the whole body.
- VYAAPAKA :** (व्यापक) All-pervading.
- VYAAPAKAATMAA :** (व्यापकात्मा) All-pervading Soul.
- VYAAPEE :** (व्यापी) One who pervades.
- VYAASA :** (व्यास) The name of a great sage who wrote the Brahma Sutras, etc.; Rishi Krishna-Dwajapayana.
- VYAAVAHAARIKA :** (व्यावहारिक) Practical; phenomenal; empirical; relative.
- VYAAVAHAARIKASATTAA :** (व्यावहारिकसत्ता) Empirical reality.
- VYABHICHAARINEEBHAKTI :** (व्यभिचारिणीभक्ति) Wavering, unsteady devotion.
- VYAKTA :** (व्यक्त) Manifested.
- VYAKTITWA :** (व्यक्ति-त्व) Personality.
- VYAKTI-UPAASANAA :** (व्यक्ति उपासना) Meditation on manifested God.
- VYASHTI :** (व्यष्टि) Individual; microcosm.
- VYATIREKA :** (व्यतिरेक) Separate; negation.
- VYAVAHAARA :** (व्यवहार) Worldly activity; relative activity as opposed to Absolute Being; phenomenal world; worldly relation.

**VYAVAHAARAPEKSHA :** (व्यवहारा-पेक्ष) With a view to the world of appearance or relativity.

**VYAVASAAYA :** (व्यवसाय) Settled concentration and perseverance; application; cultivation.

**VYAVASAAYAATMIKA :** (व्यवसायात्मिक) One with resolution and determination.

**VYOMA :** (व्योम) Ether.

**VYOOHA :** (व्यूह) The name of three forms in which Bhagawan Narayana appears, for the creation, sustenance and destruction of the universe. As Sankarshana He destroys; as Pradyumna He creates; as Aniruddha He sustains. Bhagawan appears in five forms. The form in which He appears in the highest heaven for the enjoyment of its residents is known as Para and He is then known as Vasudeva. Reference has been made to the Vyūha forms. The Avatara or the Vibhava forms are those in which He comes to the universe and appears as a Deva, a human being or a beast; the hard form is that in which He appears in the heart of every intelligent being capable of doing meditation. It is of the size of one's thumb and Bhagawan in this form is referred to as Atma's companion. The Archa form is the form in which He appears as images which have been consecrated. It is of the same size as the image; the Antaryami is the all-pervading Lord.



## Y

**YAATRAA :** (यात्रा) Pilgrimage.

**YAJAMAANA :** (यजमान) The performer of a Yajna; the master of a sacrifice.

**YAJNA :** (यज्ञ) A sacrifice.

**YAJNOPAVEETA :** (यज्ञोपवीत) Sacred thread worn by a twice born.

**YAJUS :** (यजुस्) The mantra of the Yujur-Veda.

**YAKSHA :** (यक्ष) A being controlled by Kubera.

**YAMA :** (यम) The God of Death and dispenser of justice; the first Anga of Raja Yoga; restraint.

**YASHAS :** (यशस्) Fame.

**YATAMAANA :** (यतमान) One who attempts to disallow the mind to run in the sensual grooves; a state of Vairagya.

**YATHAARTHA :** (यथार्थ) Real.

**YATHAARTHASWAROOPA :** (यथार्थस्वरूप) Essential Nature.

**YATI :** (यति) An ascetic or a Sannyasi or a monk.

**YAVA :** (यव) Barley, usually used for oblations in all sacrifices.

**YOGA :** (योग) (Literally) Union; abstract meditation or union with the Supreme Being; the name of the philosophy by the sage Patanjali,

teaching the process of union of the individual with the Universal Soul; union with God; any course that makes for such union; unruffled state of mind under all conditions. Yoga is mainly of four types: Karma, Bhakti, Raja and Jnana.

**YOGAABHYAASA :** (योगाभ्यास) Practice of Yoga.

**YOGAAROODHA :** (योगारूढ) One who is established in Yoga.

**YOGABHRASHTA :** (योगभ्रष्ट) One who has fallen from the high state of Yoga.

**YOGADANDA :** (योगदण्ड) A wooden stick of about 2 ft. by length, with one end of 'U' shape, used for the regulation of the Prana

**YOGADARSHANA :** (योगदर्शन) Yoga philosophy; Yoga view of seeing the Reality.

**YOGADRISHTI :** (योगदृष्टि) Yoga-Vision.

**YOGAMAAYAA :** (योगमाया) (The power of) divine illusion.

**YOGAMUDRAA :** (योगमुद्रा) The symbol of Yoga. The word Mudra means symbol. This exercise awakens the spiritual forces dormant in man. It is specially useful in liberating the serpent Power called Kundalini.



## YOGANIDRAA

**YOGANIDRAA :** (योगनिद्रा)

A state of half-contemplation and half-sleep; light Yogic sleep when the individual retains slight awareness; state between sleep and wakefulness, particularly the sleep of Vishnu at the end of Kalpa.

**YOGAVAASISHTHA :** (योगवासिष्ठ)

A monumental work on Vedanta.

**YOGAYUKTA :** (योगयुक्त) One who is established in Yoga or linked up through Yoga.

**YOGEE :** (योगी) One who practises Yoga; one who strives earnestly for union with God; an aspirant going through any course of spiritual discipline; one going particularly through the scheduled course of Raja-Yoga; a spiritually advanced person with a perfectly unruffled mind under all conditions; a Siddha.

**YOGESHWARA :** (योगेश्वर)

Lord of Yoga; a name of Lord Krishna.

**YOGIGAMYA :** (योगिगम्य)

Attainable only by a Yogi.

## YUKTI

**YOGYATAA :** (योग्यता) Fitness.

**YOJANA :** (योजन) A measure of distance said to be equivalent to about 8 or 10 miles.

**YONI :** (योनि) Source; womb.

**YONIMUDRAA :** (योनिमुद्रा) That Mudra in which one closes the ears, eyes, nose and mouth with the thumbs and fingers of the hands to enable one to hear the Anahata Sounds.

**YUGA :** (युग) See Kalpa. One of the divisions of time. There are four Yugas known as Krita, Treta, Dvapara and Kali. All the four are known as Chatur-Yugas, the duration of which is twelve thousand divine years, a divine year being equivalent to three hundred and sixty human years. Krita is four times as long as the Kali age; Treta is three times as long; and Dwapara twice as long.

**YUKTI :** (युक्ति) Skill; cleverness; device; also union or Yoga.

## ERRATUM

Page 1—first column—delete the whole of line No. 7, viz., " AABHAASAM (आभासम्) —Effect ".



YOGANIDRA: (Sanskrit)

A state of half-contemplation and half-sleep, night Yoga sleep when the individual retains slight awareness of the state between sleep and wakefulness, particularly the sleep of Vishnu at the end of Kalpa.

YOGA VAASISHTA: (Sanskrit)

A monumental work on Vedanta.

YOGAYUKTA: (Sanskrit)

One who is established in Yoga or united up through Yoga.

YOGEE: (Sanskrit)

One who practices Yoga; one who strives earnestly for union with God; an aspirant going through any course of spiritual discipline; one going particularly through the scheduled course of Raja-Yoga; a spiritually advanced person with a perfectly controlled mind under all conditions.

Siddha.

YOGESHWARA: (Sanskrit)

Lord of Yoga; a name of Lord Krishna.

YOGINIMAYA: (Sanskrit)

Attributable only to Yoga.

YOGYATA: (Sanskrit) fitness

YOGA: (Sanskrit) A measure of the ease and to be equated to about 2 or 10 inches.

YOGI: (Sanskrit) Sound; woman.

YOGINIDRA: (Sanskrit)

Music in which one closes the eyes, feet, nose and mouth with the thumbs and fingers of the hands to enable one to hear the Anahata Sound.

YUGA: (Sanskrit) See Kalpa. One of the

divisions of time. There are four Yugas known as Krita, Treta, Dvapara and Kali. Of the four are known as Chatur-Yuga, the duration of which is twelve thousand divine years, a divine year being equivalent to three hundred and sixty human years. Krita is four times as long as the Kali age; Treta is three times as long; and Dvapara twice as long.

YUKTI: (Sanskrit) Skill; cleverness;

force; also union or Yoga.

## ERRATUM

Page 1—first column—delete the whole of line No. 2.

in "ABHISAM (Sanskrit)—Error."





—STORY OF—

SWAMI SIVANANDA





—STORY OF—

SWAMI SIVANANDA



# The Effulgent Sun of the Universe

(By Narasingh Dass Varma, Ludhiana)

Sri Narasingh Das Varma is an Anubhava Bhakta Gyani. Though leading a busy life in the world, he is a highly evolved soul, his mind always centred on his Ideal, the Supreme Lord. In him is found a synthetic combination of Bhakti and Gyana. He had his Sanskrit study in Benares and is now highly reputed for his erudition in the Sanskrit literature. Here in this article, Sri Narsingh Dasji discusses Sri Swami Sivanandaji Maharaj's role as a World Teacher and his elucidation of the three Immortal Ways to Eternity—Prasthanatraya—through four of his famous works, viz., Brahmasutras Parts I and II; Ten Upanishads and Principal Upanishads Parts I and II; and Bhagavad Gita. Throughout this article there is a constant ringing note of Guru Bhakti).

## PREFATORY

It is indeed a matter of gratification and pride that even today—when the parching and scorching heat of Kali Yug (the Iron age) is in its full swing, when every field, every plant and every man seem to have been affected, and when human energy is at its lowest ebb unable to cross the horrible and formidable mighty ocean of births and deaths—a ray of hope to get rid of these calamities and perplexities is still beaming on the sacred land of Bharat from the direction of its Northward Himalayan hills, where the holy Ganges is sanctifying the abode of this great sage with the touch of its continuous flow—from the place which the ascetics and sages of yore have named Hrishikesh. Although this terrible and unfathomable ocean of Universe is full of darkness of the baser human qualities such as lust, avarice, anger, infatuated worldly love, hatred, arro-

gance, pride, vanity, jealousy, injury, harmfulness, treachery, hypocrisy, selfishness etc., we should not lose heart, as the "Effulgent Sun," in the form of His Holiness Shree 108 Swami Shivananda, the second form of Shree Adi Shankaracharya has risen with its full lustre from the Uttara Khand, the mountainous part of India, the Northern Himalayas.

India never remains void of Yogis, Gnanis and perfect Siddhas, who come forward from time to time to preach and release mankind from mundane difficulties, afflictions, sorrows, hardships, adversities and pain; to show them the real path of freedom or salvation. Such is the Hero I am depicting here. Waves of bliss begin to surge round and overpower us when we simply recall to our memory the sweet, purifying, holy and saintly name of "Shri Swami Sivananda Saraswati," the holy of holies



that in fact he unquestionably is. May he live long to show us the path of final beatitude, and help humanity at large to attain the summum-bonum of life. Providence has equipped him with all sorts of Riddhis and Siddhis (spiritual wealth and perfections) and made him an ideal or perfect man in all respects and every walk of life. It is our good luck to have a sacred vision or Pavitra Darshanam of such a highly advanced sage, who is a Poorna or a full blown Gnani, always established in Self, a Yogiraj (King of Yogis), a powerful orator, an author having the highest fame, a philosopher of the highest rank, having full knowledge of the six major and all other minor schools or systems of Hindu philosophy, and a perfect master of all the different aspects of Western Science and philosophy. He is a highly learned scholar in several languages. He is a doctor of medicine of unique, unequalled, unparalleled and unrivalled abilities and capabilities. He is a master of the English Style. He is the author of innumerable original works, and has written many commentaries on the voluminous ancient scriptures. He is gifted with an all-round knowledge. To the best of my belief, a ray of God is beaming and functioning through his holy person for the welfare and happiness of mankind, nay, of every living creature. The Lord of lords, Shree Krishna-Chandra, says in Shrimad Bhagawad Gita :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत् देवावगच्छ त्वं मम तेजोऽशंसन्भवम्

॥१०-४१॥

"Whatever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of my splendour." Thus translates Mrs. Annie Besant the above verse. If even insentient beings equally derive benefit from the very existence of his noble and sacred person, there is no need to talk of men. He is very liberal, very kind, most benevolent and extremely merciful to all who come in contact with him. His eloquent, elegant, elaborate and uplifting speech, his thrilling Sankirtan full of divine love and ecstasy, nay, every word that escapes his holy lips, creates a thrill among the listeners. He is an embodiment of all virtues required of a real Sanyasi, such as truthfulness, sincerity, compassion, renunciation, dispassion, humility, utilitarianism, philanthropy, calmness, serenity non-injury, generosity, mercifulness, contentment, uncovetousness, unflinching and unswerving love and devotion to the Almighty and spiritual and mundane knowledge. In fact, my vocabulary fails to find proper words befitting his personage. Who am I, or what power have I, to jot down any word in praise of such a God-reached, sincere, real and genuine great ascetic or Sanyasi, the aroma or pleasant odour of whose divine virtues, meritorious acts and



## The Effulgent Sun of the Universe

meritorious super-human powers is spreading throughout the length and breadth of this transitory fleeting world and in applause and approbation of whom even the pens of the great and well-famed learned scholars of the East and the West have plied with great zeal and warmth but have lagged behind, incompetently, unable to define the real nature or true merits of this unique Saint, Shree Swami Shivananda, The Effulgent Sun of the East and West, the Redeemer and Saviour of the humanity of the present day. When even such great people have badly failed in this direction what can a man of poor knowledge and ordinary means, like myself, pen down in his holiness' Doxology, with the exception of

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर ।  
यादृशोऽसि महादेव तादृशाय नमो नमः ॥

Which means:—“O Swamin, your real form acts what or what sort thou art (I being a base, finite worm-like soul). I do not know what thou art; let our bows and prostrations go to the same”. Please accept this wreath of homage offered by an ordinary humble mortal, quite uneducated or illiterate, in fact, but of staunch faith in your holy name and lotus-like sacred feet, and be good enough to grant a small corner to these sincere, unbiassed, broken, incoherent and inarticulate words.

### “Acharya Shiva as World Teacher”

The above garland of homage is offered at the lotus-feet of Shri Swamiji, not only to sanctify my own tongue and pen. but also for the good of those English and Sanskrit knowing people who care to take even a slight interest in or have a taste for Religion and Philosophy. Shree Swamiji, being, in the real sense of the term, an actual unassuming Acharya of the present age is the fountain-head and storehouse of absolute knowledge, from whom flows continuous and unceasing showers of yoga, gyan, spiritualism and all that is the dire need of the day. His teachings are spreading calmness and peace far and wide, like Acharyas of yore. His countless writings have benefited not only the people of the East but even the Westerns who have derived immense good from his unique works.

After the revered Shree Shankar-acharya, the incarnation of Lord Shiva, the saviour of humanity, the defender of Shree Sanatana Dharma, the pride of Place has fallen to the share of our illustrious, great sage, “Shree Shivananda,” whose similarity to the former in several respects is as evident as the midday sun. Acharya Shankara removed the veil of ignorance of all and sundry, without any distinction of sect or creed, through his unerring most efficacious teachings and his priceless writings; the same has been



done today by the Acharya of the present age, Shree Swami Shivananda of Ananda Kutir. The similarity is found not only in the meritorious deeds of both these great souls; it extends even to their holy names as well; for if the former is named Shree Shankara, the latter is called "Shree Shiva."

**Acharya Shiva as Commentator on the  
"Prasthan Trayi"**

Acharya Shankara wrote an exhaustive commentary on the Prasthan Trayi (Eleven Principal Upanishads, Brahma Sutras and Shrimad Bhagawad Gita. These three are called the Prasthan Traya). Every outstanding person possessed of super-human powers had to write commentaries on the aforesaid Prasthan Trayi, before he was admitted to the status of an Acharya, as this was traditional and considered most essential among the learned community. The custom has come down to the present day, which has been flooded by Shree Swamiji also with similar commentaries entitling him to become the Acharya of the present age. So, he has written the most exhaustive, the most sublime and most elevating, rare and unique, commentaries on the three sacred Prasthanas, mentioned herein above. Hence there is nothing to be wondered at and there is no place for controversy if the learned community of today, honestly admits the authenticity, the reliability and the authoritativeness of the commentaries of the revered Shree

Swami Shivananda of Uttara Khand, Rishikesh, the actual second form of Shri Adi Shankar, on the "Prasthan Trayi" and the other works of Shree Shankaracharya and other sages like Patanjali, Shandilya etc., etc. The most learned and Revered Shiva has over and above this translated many Sutra Granthas (scriptures) like Yoga Darshan, which, I understand have been translated by him, but have not so far come into my humble gaze; Narad and Shandilya Bhakti Sutras and many stotras (Hymns of Doxology) of our ancient Maharishis (Great sages) and Acharyas in a fascinating and lucid style, which can successfully challenge the translations of English commentators and translators of the Present and Past. There thus remains nothing left for would-be English commentators. Somebody, in future, with the help of Swamiji's commentaries and to appease or pacify his hunger for ephemeral name and fame or fortune, may translate the three Prasthan in English; but I strongly and firmly affirm that no rendering in English better than (or even equal to) these commentaries or translations of Swamiji could be produced.

**The Brahma Sutras of Shri Badarayan,  
with Acharya Shri Shiva's commentary  
thereon.**

When explaining the cryptic Vedant Sutras, the Swamiji has given such exhaustive, comprehensive and candid



explanations of even inapprehensible, inexplicable, dilemmatic and enigmatic philosophical problems that, not to speak of any scope for any future world-entangled English knowing folks, even in Sanskrit commentaries of highest ranks, like Bhamati, Parimal or Kalpa Tharu etc., such lucid explanations are lacking in some places. Some points in the Brahma Sutras are so abstruse and ungraspable that even Sanskrit scholars of the topmost status sometimes find themselves incapable of grasping or following the gist of or even a clue to the sutras (text) and Shri Shankara's commentary thereon. Even these Shri Swami Shivananda has made easy, explaining them in quite a unique and exemplary homely style.

The 'Brahma Sutras' is a scripture of the highest rank in Vedant, which explain and clarify the seemingly inextricable, complicated, ambiguous or contradictory Upanishadic revelations (Shrutis). In removing illusive ambiguities and other seemingly irrational fallacies, in the Vedantic revelation (Shrutis) of the Upanishads, the so called Aranyaka Part of the Vedas, the Brahma Sutras stand foremost and first and confer upon their reader full bliss and peace of mind; and are also the only means to bring about conviction, though one has to take pains to reflect on them incessantly. Being induced by our good luck, the Swamiji has

translated into easy English, this "Prasthan Trayi", in a lucid, detailed style, from the original Sanskrit. This English translation is a great boon for both English and Sanskrit knowing people, as this is based on the original Sanskrit text and is unequalled and unsurpassed in all respects.

Before this, I have gone through two old but standard English commentaries of Brahma Sutras; one by Professor Max Muller (Sacred books of the East series) and the other by Shree Satisa Chandra Vasu. Although it cannot be denied that these show a faint and dim reflection of the original and are older in age and laudable in all respects, Shree Swamiji's commentary has surpassed them in every direction. Shri Swamiji has strictly followed the original Sanskrit. The two commentaries of Maxmuller and Vasu mentioned above, though standard and reliable, do not convey the quintessence of so many Sanskrit commentaries, as Shree Swamiji's does. To keep this in one's library would minimise the need of keeping and studying many commentaries and thus save the time and money of the aspirant considerably. As a matter of fact, there is no need to buy and go through the aforesaid commentaries; all that is found in them is referred to in Swamiji's commentary here and there in so many places; and



the subject is dealt with more lucidly, more candidly, more clearly, more elegantly and more eloquently. Every point is explained in detail, in a most wonderful, fascinating, charming and yet simple style. It is only the power of this genuine yogi, gnani or clairaudient and clairvoyant Shree Swamiji that has succeeded in clearing the mysteries of this Uttar Mimamsa Shastra of Shree Vyas Dev and placing before the readers the Vedant Sutras in such an easy and homely style. No one without the possession of super-human powers could do this.

I would earnestly appeal to all in charge of school and college libraries as well as all other Govt. and Private Libraries, to keep at least one copy of this rare, priceless gem, "Brahma Sutra," with English translation, translation and exhaustive and comprehensive and sublime and unique commentary by Shree Swami Shivananda Saraswati. Sanskrit scholars, too, who are well versed in English also, such as Sanskrit professors of Govt., Oriental and other Private Institutions, Adhyapaks and other private Pandits should not lag behind in purchasing a copy of this holy book to awaken their birth-right Divinehood in them and thus uplift their spiritual status. The English commentary of Shree Swamiji, as said above, is equally beneficial and elevating both for tutor and taught. Needless to

labour the point any more. In the interest of my Sanskrit and English knowing colleagues, I am recording these remarks with full strength; the justification of my statement is provided by the fact that I am keeping before me the following twenty three Sanskrit Bhashyas, translations or commentaries: 1. Shankara Bhashya, 2. Ratna Prabha, 3. Bhamati, 4. Parimala, 5. Kapla Taru, 6. Gloss of Anand Giri, 7. Poornanandi (on Chatu Sutri only) of Shri Shankara's sect, 8. Vedant Parijat Saurabh of Shree Nimbark, 9. Vedant Kaustubh by Shree Nimbarka's foremost disciple Shree Shri Niwasacharya, incarnation of conch traditionally, 10. Vedant Kaustubh Prabha of Shree Keshava Kashmiri Nimbarkiya, 11. Siddhant Jahnaw of Shree Devacharya Nimbarkiya, 12. Siddhant Setu of Shree Sundra Bhatt Nimbarkiya, 13. Bhav Dipika on Vedant Kaustubh Prabha of Shree Keshava Kashmiri, by Pt. Amolak Ram Nimbarkiya, 14. Adhyas or Par Paksha Giri Vajra by Shree Madhav Mukund Charan Nimbarkia, 15. Shree Ramanuja's Shree Bhashya, 16. Vedant Deep, 17. Vedant Sar, 18. Shrut Prakashika of Shree-Niwasa-charya of Shri Ramanuja Sect, 19. Bhav Prakashika by Shree Ranga Ramanuja of Ramanuja Sampradaya, 20. Anu Bhashya of Shree Ballabh, viz. Vishnu Swami Sampradaya, 21. Anand Bhashya, recently brought into light and said to have been written by Shree Ramananda Swami,



founder of Vairagi Sampradaya,  
22. Janki Bhashya by Shree Ram  
Prasadacharya of Vairagi sect,  
23. Shakti Bhashya by Panchanan  
Tark Ratna Bhattacharya Shakta.

Thus, what I have placed before you has been done after reference to the above quoted 23 Sanskrit commentaries, which were written from time to time by various Acharyas of different creeds and thoughts; who held different views in exposition and elucidation of the different systems of their philosophy. It is a stern fact that a man in possession of this (Swami Sivananda's) one exhaustive, peculiar, lucid and unique commentary, the result of his prolific and erudite pen, can derive the same benefit and joy as a Sanskrit scholar can do after the thorough mastery of above named twenty-three. I do not exaggerate, nor do I bluff, when I say that the essence of all those 23 commentaries has been distilled into this one Shree Swamiji's. I am at a loss to understand how Shree Swamiji has, so to say, concealed the ocean in a jar or a pitcher. To squeeze out the essence of so many commentaries into a single volume is a miracle, indeed. Actually this is a wonderful act. Every reader of Shree Swamiji's commentary on Vedañta Sutras would exult that his own cult, thought or angle of vision only has been admitted and substantiated by Swamiji; be he a Vaishnava, Shaiv, Shakt, Smart or Adwaitin. So universal and soul-

stirring is the explanation of Shree Swamiji.

This can be easily verified by a reference to the commentary of the aphorism 1.1.5 ईक्षतेन शिष्यम् ॥

Followers of every system of Indian Philosophy would take the rendering of Swamiji as their own. Similar is the case with other sutras. This is simply shown in accordance with the 'Sthali Pulak Analogy'. Further I am always prepared to convince the doubting reader, be he a Sanskrit or English Scholar, that one cymmentary of Shree Swamiji can fulfil the aim and object or serve the purpose which the above-named 23 commentaries of various Acharyas could possibly do. Hence the Purchaser of this one would not have to undergo the heavy tax of purchasing and studying so many glosses on Brahma Sutras. This one would suffice to satisfy the craving to procure and study many. How many years' unnecessary pains of toilsome study and how much money it would save them, they can themselves imagine.

The learned readers of the monthly Divine Life in the far off Foreign countries are also requested to take that delight, by the study of this one commentary, which the students of or the brooders over the above mentioned 23 Sanskrit commentaries can hardly derive, even after the toilsome untiring mental labour and gymnastics of years together. In my humble opinion,



any Sanskrit or English Scholar, void of this gem, will be a great loser, in the field of spirituality. Therefore be vigilant, friends! Arrange to register your purchase of at least one copy each, lest you should be told that the stock is exhausted. No educated man should be without at least one copy of this; this is my heartiest desire.

Shree Shiva's English Commentary on the Upanishads.

The Upanishads come after the Brahmana part of Vedas; and according to the behests and injunctions of the great Sages and all other Hindu sacred scriptures, they are believed or admitted to be only origin or source of the Vedant or transcendental knowledge of the Supreme. The direct realization of the Unity of the Self with the supreme can only be attained by hearing the "great sentences", the Maha Vakyas of Upanishads: अहं ब्रह्मास्मि "I am the Supreme Lord", or अयमात्मा ब्रह्म "This Self is the transcendental God," etc., etc. and systematically reflecting and meditating upon them. The Shrutis, dealing with the unity of the Soul and Brahman, are called Maha Vakyas (Great sentences); without hearing (Shravan) these and reflecting (Manana) and meditating (Nididhyanasana) on these the unity of the Self and Brahman cannot in any way be realised. Such are the commandments of the Vedas: (1) तं त्वौपनिषदं पुरुषं पृच्छामि (I enquire you the Lord

knowable through Upanishads only); (2) नो वेदविन्मनुते तं बृहन्तम् (one, not knowing Vedas, cannot comprehend or realise the Supreme Lord) etc. etc. The Brahma Sutras and the Celestial Song Shrimad Bhagwad Gita are the detailed elucidation or explanation of the Upanishads; rather they are an outcome of this deep Vichar or reflection; as the Sutras directly disclose the mysteries, secrets and knotty points of the Upanishads the Gita plays a miraculous and wonderful part in making them clear and apprehensible for the aspirants. We read in Shree Gita's Mahatmya (glory):— सर्वोपनिषदो गावो (All Upanishads are Kine), दुग्धं गोतामृतं महत् (Shree Gita is nectar-like huge Divine Milk). So, the Upanishads are the foundation stone or fountain head of Divine wisdom, all knowledge and self realisation; and they are the unshakable basic authority for all Vedantic literature: such as Brahma Sutras and Shreemad Bhagawad Gita, etc., etc.

In fact, the term Vedant, exclusive of any other sacred book, is singly and primarily used for Upanishads, only. Being expositions of Upanishads, the Brahma Sutras, Shreemad Bhagawad Gita and all other scriptures dealing with the Unity of the Self and Supreme, are called Vedant only secondarily. As formerly mentioned, a genuine Sanyasin, in order to be called an



'Acharya' is traditionally bound to comment upon Upanishads as well, which are the foremost holy scriptures among Prasthan Trayi. 18 Shree Swami Shivanandaji Parivrajakacharya also has been kind enough to ennoble and enrich the English literature, by writing a detailed elegant English commentary, on eight or nine major ones of them, excluding Chhandogya and Brihadaranyaka, perhaps.

The detailed translation and transliteration of these already published is so sublime, so lofty, so perfect, so explanatory and so soul-stirring that, if one hears, reflects and meditates these, in seclusion, with real faith and belief, after completing the course of the four qualifications, such as 'Discrimination' and 'Dispassion' etc., he will assuredly and undoubtedly attain God-head, his real Swarup, his birth-right, the direct cognition of the Unity of the Self and Supreme Lord. This is as certain as death. Such shall surely be the magic effect of Shree Swamiji's expositions on the three Prasthans.

Ever since I commenced to tread the path of Religion and Philosophic studies, I have gone through many English glosses on Upanishads. I mention their names below, for the sake of reference and example:—

1. By F. Muller (Sacred books of East series), 2. By Dr. Tharwall, on Kath Upanishad only, 3. By Srisa

Chandra Vasu, on Esha, Kena, Katha, Prashna and Mundak, 4. By S. Sita Rama Sastri on Isha, Kena, Katha, Prashna and Mundak, 5. By M. Hiriyantha, M. A., on Isha, Kena, Kath, Brihadaranyaka and Chhandogya, 7. and the latter one by Shree Pt. Ganganath Jha also, 8. By Swami Sharvananda on Isha, Kena, Kath, Prashna, Mundaka and Mandukya, 9. By Pt. A. Mahadeva Shastri of Mysore, who translated Srimad Bhagawad Gita with Shankar Bhashya also, on Taittiriya Upanishad only, 10. By J. C. Chattopadhiyaya and G. R. S. Mead, on Esha, Kena, Taittiriya, Aitareya and Shwetashwatar and the twelve Principal Upanishads translated by Dr. E. Roer, E. B. Cowell, M. A. and Raja Rajendra Lal Mitra, but mostly by Dr. E. Roer.

A close study of Shree Swami Shivananda's commentaries, translations and annotations on Upanishads, especially when compared and contrasted with the expositions of the above named Indian and Foreign Scholars, would quite clearly bring home to the readers the fact that the elucidation and translation of Shree Swamiji supersedes and surpasses them all. If there be any most perfect and most authoritative and exhaustive commentary in English on the Upanishads today, it is Shree Swamiji's only. For English knowing readers, this one alone can serve the purpose of all of them. After purchasing this one, one need



not spend money on any other, as this one is quite sufficient for realization of Self.

Its special features and reasons for its supremacy superiority and reliability.

Firstly, the Upanishads mostly preach renunciation, and this commentary has been compiled by a most learned and genuine, practical Sanyasi, an ideal man of perfect renunciation. Secondly, the Upanishads came down from or were revealed to the great sages in Aranyas, jungles or wilderness, hence these are called Aranyakas. His holiness Shree Swami, too, has translated them in the holy jungle of Shree Uttara Khanda on the sacred shores of the Mother Ganges, where the ascetics of yore, the great sages, performed hardest, severest and most stringent penances and austerities. Hence, logically, Shree Swamiji's commentary is more effective, more efficacious, more useful, more rigid and more benevolent. Thirdly, Shree Swamiji does never swerve even an inch from the original text but follows it very minutely and strictly. Shree Swamiji's style of writing is quite homely and very easily comprehensible, and even a boy having knowledge of a secondary school can understand this with a little exertion, and can derive the same advantage as well-read persons. Fourthly the lesson of or initiation into the Upanishads should necessarily be obtained from Sanyasins; while Shree Swamiji in the

real sense, of the term is a true Sanyasi. Fifthly, only a practical man possessing clairvoyance and super-natural powers can be a teacher or commentator of Upanishads. Sixthly, what good can the translations of men entangled in the world do to aspirants? The Upanishads being Aranyakas, their mysteries, explained, contrarily, in hurry and worry, in the rush and turmoil of the quibbling universe, which is full of vices, demerits, envy, evil deeds and evil inclinations, do not bring any fruit to their readers; they rather create headache and give them pain in vain. Seventhly, the edition published by Shri Shivananda Publication League, Rishikesh, is much cheaper than the above quoted editions of the Upanishad commentaries; and every body can purchase this without feeling any financial difficulty. Due to all these reasons, Shree Swamiji's commentary on Upanishads is the best of all available in the market today. I personally know more than one commentary, which were written by some B.A., S.A.V. Headmaster and another by a B.A. who did not know even a single word of Hindi, even in dreaming state, not to mention Sanskrit, which is actually abstruse. Yet, to gratify their desire of becoming a commentator of Upanishads, they stole the matter, words, phrases and sentences from here and there, and took pride in calling themselves Translators. What a great havoc have they made?



## The Effulgent Sun of the Universe

Such deceptive and deceitful glosses, instead of doing good, render great harm to the simple aspirants and readers. Hence, such translations should be strictly avoided; and special care should be taken in selecting translations of such sacred scriptures. The people should always for their good, here and hereafter, choose commentaries of real sanyasins, like Shree Swamiji, or of learned sages or Brahman Pandits of the ancient times like Shree Appaya Dikshit and Krishna Rajadharindra etc., and reject absolutely those of ordinary worldly men, who have no Sanskrit knowledge and steal phrases, sentences and paras from here and there, in order to call themselves commentators, with inarticulate incoherent and inefficient translations on such standard holy books of the highest rank and the highest authority.

Almost all Acharyas wrote translations of Upanishads, in one form or another according to their own view points. Shree Adi Shankaracharya's commentary on Upanishads has been published by different publishers and is easily available in all central places of Sanskrit learning. But the Upanishad issue of the Vani Vilas Press, Srirangam, is the best. Shree Acharya Shankar translated ten major and one minor Upanishads, viz. Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chhandogya, Brihadaranyaka and Purva Nrisimha Tapini.

Although a commentary is found on the Shwetashwatara also, it is said by scholars to have been written recently by some other Shankaracharya of one of the four Mathas.

Although Shree Ramanujacharya, supporter of Qualified Monism, did not write a systematic commentary on all major Upanishads, he wrote a book, "Vedarth-sangrah" by name, in which he very tersely and sublimely elucidated his Vishistadwait Siddhant and very nicely and profusely simplified and clarified the Upanishadic points on which his angle of vision differed from Shree Shankara's, or where he held difference of opinion with Acharyas of other sects. Thus to confirm his tenet and belief, he moulded the Upanishadic Shrutis (revelations) in accordance with the Vishistadwait Siddhant. Commentaries of many other Acharyas of other sects are still missing and untraceable, because during the Mohamedan, Buddhistic and Jain periods, innumerable and incalculable books are said either to have been burnt and reduced to ashes or torn, spoiled or thrown into the ocean. Now, the appreciable Sanskrit editions available in the market are of the Vani Vilas Press, Srirangam; Anandashram, Poona, with various commentaries on each major Upanishad; Bombay Nirnaya Sagar's ancient or old edition, with Amar Dass Udasin's Tika on the 1st eight principal Upanishads and that of Swami Nityanandashram on Chhandogya and Briha.



daranyaka. Though Shree Keshava Kashmiri Nimbarkiya wrote tika on all principal Upanishads, at present his tika on Mandukya alone is available. Shree Mandan Mishra of revered memory, too, who was a principal disciple of Shree Adi Shankaracharya and whose sanyasa name was 108 Shree Sureswaracharya, wrote a very detailed profound Vartik, a poetical translation on Brihadaranyaka Bhashya of Shree Shankara; and Shree Vidyaranya Sayan Madhav wrote a huge voluminous Vartikasar, translation in poetry, on Shree Sureshwara's Vartik, who compiled and abridged Vartika on Taittiriya Upanishad also. Besides these, other tikas (translations) are also found at present but the afore-mentioned are the best ones. Every Sanskrit translation is highly appreciable and has virtues of its own. But Shree Swamiji's English translation also stands by itself in a class, and is a great boon, indeed for the English knowing masses, as it signally and singularly contains the essence of all the aforesaid Sanskrit and English glosses and commentaries. I get puffed up to see and study this great blessing, a gift granted by Shree Swamiji; and then, all of a sudden, the clouds of sorrow and disappointment spread before my eyes and overwhelm me, when I see that the Chhandogya and Brihadaranyaka have not so far been translated into English by Shree Swamiji. If the thing remains in this

state, then the work will remain incomplete, half done and unaccomplished, as no body in future will be able to fill up this gap and accomplish the work, so nicely and so elegantly as Shree Swamiji has done. Other men's commentary on these two Upanishads cannot be so trustworthy, so effective and so efficacious as that of Shree Swamiji's, as he is a perfect Sanyasi, practical in all respects and a highly educated scholar.

With due deference and humble submission I shall beseech Swamiji kindly to make up this deficiency, as early as possible, by the publication of a commentary, in English, on Chhandogya and Brihadaranyaka; otherwise, the aspirants of the coming race will remain in a state of permanent loss, in the absence of Shree Swamiji's commentary thereon. This would be an irreplaceable deficit for them. Hence, with folded hands and prostrations, I submissively request Shree Swamiji to be kind enough to publish lucid and explanatory commentaries on Chhandogya and Brihadaranyaka as well, on the same lines as the previous ones, as this will traditionally complete the work of an Acharya and do immense and immeasurable good to the seekers and investigators of truth, which is God. Though this is a very heavy and irksome task for us, worldly people, for Swamiji it is nothing at all. He can, as I believe, accomplish this in



the twinkling of an eye, being a master and possessor of super-natural powers, provided he simply wills. May providence move him to accomplish this noble act at his earliest convenience. Even if Shree Swamiji considers the present translation of nine Upanishads quite sufficient, even then, he should very kindly take pains to publish a correct edition of these two Sanskrit Upanishads, with the text and a summary or brief notes thereon in English, so that the coming generations as well as the present aspirants and admirers or disciples of Swamiji may not remain in the dark regarding the real and true purport of these two Upanishads and thus suffer a great loss, so that on the other hand, they can derive full benefit by the study of his commentary on all principal Upanishads and feel extremely indebted to him, due to this irremovable debt on their head, and always remember him with reverence and respect.

This is my repeated request before Shree Swamiji. Amen !

Commentary on Shrimad Bhagawad Gita by Shree Acharya Shivananda.

Although there are innumerable glosses and commentaries, in different languages, Indian as well as foreign, on Shrimad Bhagawad Gita, the Song Celestial, and I myself have got in my household library at least some fifty commentaries, translations, in Sanskrit, English, Persian and Urdu,

by the Acharyas of different sects and creeds—to enumerate these would be to impinge on the valuable time of the readers, as they are so many in number the commentary of Shree Swamiji possesses special features and is of great importance to the aspirants and devotees of the Lord. It carries the clue or a gist of almost all Sanskrit and English commentaries. As a matter of fact, this has been written only with this view by the commentator, who has left no stone unturned in the simplification, explanation or detailed elucidation of the text of Shree Gitaji or Shree Shankara's commentary thereon.

This holy scripture was published by the Sivananda Publication League in six parts or volumes, with three chapters each; for free distribution among deserving persons. More than one edition of each part has been published and distributed accordingly among aspirants. They were perfect and admirable in all respects, and their free distribution without reserve did immense good to all and sundry. Now I learn that the S. P. L. have published that in one beautiful Volume. I do not know whether the matter is the same as in the above mentioned six volumes or whether any alteration, excision or addition has been made in the present issue, as I have not seen it so far. However, I am quite convinced that no English gloss whatsoever can equal



Shree Swamiji's English commentary, which is unequalled actually and is unsurpassable and unsupersedable unquestionably.

Being compilations by a highly detached and learned sage, Swamiji's commentaries are the only reliable ones and are great boons and blessings for the English knowing masses. Due to the above mentioned reason, I would warmly request the readers of the Divine Life, both Indian and foreign, to buy and study only commentaries in English on the Prasthan Trayl by Shree Swamiji. If there are any honest, trustworthy and reliable commentaries in the English tongue, it is only those by this "Effulgent Sun of the Universe", Shree Swamiji, as they are just according to the original text, Nirukta (in case of Vedic literature), Sanskrit dictionaries and grammars and original commentaries of revered Acharyas of yore, who incarnated from time to time in Bharat, to defend and release the virtuous people from the sorrow and pain, the grief and misery of the mundane world and show them the real path of liberation and emancipation.

Swamin! I offer this garland of homage with prostrations and adorations at your lotus feet. Om Shanti!

#### MY PRAYER

I can never forget your kind and merciful regards, which you have so kindly been showering on my humble behalf, for about the last ten years :

since 1940 or so. I have gained much by your teachings, masterpieces and useful, elevating profound works. I can not give you an adequate account, nor have I any words to express my heart-felt, inner-most, gratitude, my sense of obligation, under which you have been placing me so often. During these fifty years I have not derived as much benefit by studying the different systems of Indian and Western Philosophy as I have, today, by going through your holy, and sublime compilations, which are indeed a great boon to the world.

Very kindly you have been actually filling me, every now and then, with the rare and priceless gems or treasure of your sacred works, which have been immensely advantageous to me. To recompense your eternal blessing, I do not find anything in this world, as whatever a fallible man proposes to offer is naturally fleeting and transitory. No return can possibly be found for this eternal and ever lasting gift of yours. Hence let the incalculable and unaccountable Sashtang Pranams of this humble creature (my humble person) go to your holy feet Swamin! nothing but this can I write that I am extremely indebted to you, as your kind, pitiful regards have made me quite insolvent to repay the debt of your blessings showered by you very frequently.

Kindly continue such kind and compassionate regards towards my humble person in future as well. This I earnestly pray for.



## A Scholar's Tribute—I

*Sri K. S. Venkataramani, M.A., B L. Advocate, Supreme Court of India,  
Author of "Murugan the Tiller", etc.*

In the evening hours of my life, on these wind-swept and water-laved sand-dunes of this ancient and holy village at the confluence of the Cauvery and the sea (Kaveripoompatinam), Swami Sivanandaji's books and writings are to me the greatest solace and inspiration and blessings. I see clearer and better the lofty, intricate ascending spiral to the footstool of God, and my footsteps have gained in faith, firmness and movement by his blessings and books.

After Swami Vivekananda, Swami Sivanandaji of Ananda Kutir, Rishikesh, is the most helpful interpreter of our ancient culture in the modern way. Transitional India with its conflict of values has much to gain by the Yoga of Synthesis, as expounded by Swamiji.

The book "Gospel of Swami Sivananda" by Mr. K. S. Ramaswamy

Sastriar deserves to be placed in the hands of every one of our politicians and our university students.

### "FOREST UNIVERSITY WEEKLY"

"The Yoga-Vedanta Forest University Weekly" is an admirable and rare production the like of which I have not seen in the chaotic plethora of modern journalism. This Weekly is truly Sivanandarishtha or Advaitarishtha, distilled from the infinite varieties of rare leaves and flowers, roots and bark of our ancient culture, for the renovation of the body, mind and soul of India. How I wish at least a million copies of this "Forest Weekly", so full of true honey, go every week to our famished students and even more to our famished politicians. This is my humble prayer to the Lord of the Seven Hills.



## *A Scholar's Tribute—II*

*Prof. R. C. Mahendra, M.A., D.Litt., Kotah (Rajasthan).*

Brahmasutras is full of deep and original thought fluently and vigorously rendered in English by your powerful pen. With its deep insight and religious fervour, it is a masterpiece of religious literature.

What Becomes of the Soul after Death is an entirely original work of philosophy showing the vast knowledge of divine affairs. The buoyant style and freshness of material gives rare pleasure to readers. You are one of

the most lively writers of Philosophy.

Science of Pranayama is an original contribution to the science of health. I was delighted to find that this book is all based on practical knowledge.

Easy Steps to Yoga is a unique volume on Yoga. The book is very popular with young and old alike. The essays are full of wisdom, charmingly expressed by one whose love of Yoga is evident throughout.

(N.B. The above-mentioned works are by Sri Swami Sivanandaji).

### **"THE DIVINE LIFE"**

I have been a regular reader of the excellent magazine "The Divine Life", in which I have read many of the Swamiji's writings. The joys and glories of the spiritual heritage of our country are being passed on by the great Swamiji to the people of the world with the object of helping mankind.

—General K. M. Cariappa,

Commander-in-Chief, Indian Army.

"The Divine Life" is a solace to millions.

—Yogi Suddhananda Bharatiar,  
Pondicherry.

We greatly admire your wonderful magazine "The Divine Life" and respect the unique teachings it contains.

—Rev. Dr. J.L. Wisdom, Ph. D., D.D.,  
Puji'i, Equador (South America).

The thoughts expressed through the columns of "The Divine Life" are so attractive to me because they show the Way to God not as a dogma but as a reality.

—Dr. Tanis Palape,  
Bonn, Western Germany.



# AN EPITOME OF HINDUISM

## ALL ABOUT HINDUISM

(Sri Swami Sivananda. Published by the Sivananda Publication League, Rishikesh. Price Rs. 4).

A modest title as it is, no other title could more fully describe the contents of this remarkable book. It is remarkable in many ways. It is verily an epitome of Hinduism, its meaning, its holy writ, its history, ethics, rituals, philosophy, mythology, sects and of the four Yoga paths. To have compressed all this within the narrow compass of a single handy book is a feat; to have told it all so simply and so lucidly is a high intellectual achievement; to have presented this mammoth material in an amazingly objective manner with no bees in the bonnet and not tendentious remarks is a work worthy of emulation. Religion, philosophy and ethics are the fatal rocks on which many an author has floundered. Generally angularities and prejudices prevail in many writings of this nature and authors on such subjects soon find themselves baited on irrelevancies and trivialities. Here is

profound learning without any pretence, abiding care and sanity in adumbrating the canons of probably the most ancient of human faiths. This is almost a miracle and one cannot help being struck at once by the unusual gifts of the author.

There is perhaps no other book in English Language which in such a limited space gives so much on such a complex theme like Hinduism. A better edition of the book should be made available to the European and American public, and it is sure to dispel many illusions and perverted notions with which Hinduism is still regarded abroad. It is up to date in details, drawing for its material even on the census reports. Clarity in exposition and sustained poise distinguish this highly valuable work.—  
"THE HINDUSTAN TIMES"

May 22, 1950, New Delhi.



## Poet's Tribute

"Women's Light and Guide" is redolent with the fragrance of pure and unadulterated devotion, and luminous with the light of knowledge and faith. Sri A. S. Lakshmi Ammal's Chatuh Sloki to Gurudev is a very fine piece. In grandeur, purity and calm dignity of language, in the stillness of thought and emotion that it produces, it surpasses all other Sanskrit Stotras to Gurudev that I have read; and, indeed, it is one of the finest Sanskrit compositions that I have come across. I shall cling to Sri Lakshmi Ammal's Chatuh Sloki, as also to Swami Satyananda's Mukhotsavashtakam. The nobility and graceful flow of language of Mukhotsavashtakam is rare, and has been achieved by few of the modern writers of Sanskrit verse. Swami Satyananda's Pachees Rajta Deep is musical. Sivadasi has captured more than one aspect of Gurudev's multi-aspected personality. Gyana-Ratna by Gurudev is a full and complete message. One need not know more than that to tread the path of light. In conception, execution and get up, in the expression of implicit faith, tender devotion, and noble aspiration;—and the pathos of the beautiful striving towards perfection and freedom, and the quickening hope of the fulfilment of the highest human aspiration, women's Light and Guide surpasses all known

publications. It is the expression of the divinest emotions and aspirations of many a noble soul from all parts of the earth—a symphonic prayer that unites the hearts of women all over the world, the hearts of mothers—mothers of men—all over the world. The inclusion of Sadasiva Brahman's Sankirna Kirtans aptly symbolises the fulfilment of the aspirations of Gurudev's women devotees. One feels sure, as one reads this book, that not only in India but all over the whole world there will rise Madalasas and Chudalais and Gargis and that they will be a force for peace and unity.

"What Becomes to the Soul After Death" is most interesting. All Superstitions that cloud the average man's hazy notions about death and that mar, on the one hand, the tender love and beauty of funeral rites and Shradha, or on the other hand, prevent us from performing these rites towards the dead, have been dispelled. The dead but depart, and the departed are never lost—the great human family thriving on the bosom of God never loses a single member—this is a consolation to all human hearts. Through the dead as through the living we maintain our contact with the supreme.

Gurudev's Letters to Dr. Chhatrapati" should lead many an aspirant, now groping in the dark, to Gurudev's feet that rest for our benefit where the path of Light begins and that, we know, will be found where the Path of Light touches the goal.

—Kavi Ratna T.N.V. Rajan,  
Allahabad.



# SWAMI SIVANANDA SADGURU.

By Lft. Col. A. N. S. Murthi, B.A.B.L., New Delhi.

My Lord !

A thousand salutations to you  
Every day, every time  
You remember when I was with you  
You said that it is enough if once a day  
I salute you

The civilians do that in a civil way  
Saluting a Senior is, however, the army  
way.

How much more should one salute  
On seeing one so great as you !

Is that not how Arjuna  
On seeing the Lord in Krishna says,  
" Name Namastestu sahasrakrithvah  
Punascha bhuyoapi namo namaste "—  
" Hail ! hail to thee ! a thousand times  
all hail !

Hail unto thee ! again, again all hail ! "  
Therefore have I persisted in saluting you  
While with you

Every time I saw you.  
Therefore do I say now  
A thousand salutations to you  
Every day, every time.

I marvel even as Arjuna did  
Of your omniscience,

Of the flow of books you write.  
The most prolific writers have not  
More than thirty or forty to their credit,—  
Neither Bernard Shaw nor Shakespeare.  
Yours have already passed the century-  
mark

And are well on way  
To reach another high mark.  
To me these books have been a source of  
great solace

More so have been and are your thoughts  
For me, mine and my tots.  
Ever since you set your eye on me  
I've changed, I am free ;  
Never before have I lived so well  
Without lust, without fear, without desires  
Never before have I known so well the  
Lord of life  
Never before have I seen the truth of  
this strife.

All this for cert is due to you  
Is it too much if I make a thousand  
salutations

To thee,  
My Lord ?

## *Tributes from Abroad.*

There are no words adequate enough  
with which to express my gratitude for  
Your Infinite Kindness. This Moksha  
Gita is astounding. It is to me a  
synthesis of Yoga Vasishtha, Vivekachu-  
damani, Bhagavad and Avadhoota Gita,  
Atma Bodha and Upanishads all rolled  
up together into one Volume. It is the  
Jnani's text Book par excellence ! A  
compendium of Vedantic Meditation, a  
living dynamic spark of radiance to

enkindle the fire of Bhakti. It is the  
hydrogen-cum-atom bomb Sutras. It is  
the means for elevating the whole of  
nature to regions of unsurpassing bliss.  
It is everything, it has got everything.  
It is God's own weapon for destroying  
delusion. It pours a companion volume  
to the "Ten Upanishads", and  
"Samadhi Yoga", "Concentration and  
Meditation". Together with the  
commentary of Sri Krishnanandaji, it  
forms the plain man's guide, simple in



## Story of Swami Sivananda

its exposition, profound in its bottomless depths. It is as if Brahma Himself had spoken. It is my constant companion, my best guidance. I have never in all my eight years of study, read anything like it. It sheds light upon all other Vedantic Srutis. It is Magnum opus. I do not have to make my effort to meditate upon it, as meditation comes of its own accord, unasked for, unsought for. I pick up the book to study it, and I forget the time, the place, food, bath, sleep and the other trifling things of life. It makes me sing out in pure joy. It is the sick man's consolation, the busy man's reference, the worldling's delusion-destroyer, the cave-yogins' manual, the Karma-Yogins' inspiration, the Bhaktas' song of bliss, and the Jnanin's text book. It is all things unto all men. If you Swamiji, had given away as much gold in tons to charity, as there are grains of sand in world, your merit would indeed be great. But that is a mere nothing compared to Moksha Gita, for it outsurpasses all notions of merit and de-merit. Thank you a million times, a million. At last I know what happiness is.

If Moksha-Gita does not make people Think, and draw them to practice the Principles of Divine Life, what else on earth will? There will be hundreds of saints and sages walking about shortly, I should not wonder. When I study Moksha Gita, rows upon rows of Upanishadic texts came up before my

eyes, and stand out clear out. Lines upon lines of Gita-slokas committed rise up before my eyes.

Moksha Gita is no mere book, no mere collection of words, no mere dry philosophical dust of the academical intellectuals, but a living embodiment of the sublimest of Truths. To read it merely, is to get a series of electric shocks as it were, every shock a flash of intuition. It is indeed "The Third-Eye of Siva-Upanishad".

### HOMAGE TO YOU AGAIN AND AGAIN !

Indeed Sri Shankaracharya and Mahatma Duttatreya and Maharishi Vasishtha speak and move through Swami Sivananda. Homage to the living Essence of the Vedas ! Homage to the Present-day Jivan-Mukta ! Adorations to the Voice of Lord Siva. Salutations to the mobile Upanishads. Prostration to the Living Jagat Guru. Homage to You, who have the mind of God, and the Heart of Goddess.

—Dennis Grey,  
North Lancing, Sussex  
ENGLAND.

The Moksha Gita is splendid, and the Pocket Prayer Book is also very good, it is a book one always can carry in the pocket.

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